

TWO
DISCOURSES.

I. Concerning the Different
WITS of MEN:

II. OF THE
MYSTERIE
OF
VINTNERS.



LONDON,

Printed by R. W. for William Whitwood at
the Sign of the Golden-Lion in Duck-
Lane, near Smithfield, 1659.

TWO

DISCOURSES

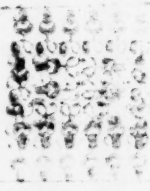
Concerning the Difference

WITS OF MEN

II OF THE

MYSTERY

VINDICATED



LONDON

Printed by R. IN for William ...
the Sign of the Golden-Lion in ...
... near ...

A Brief
DISCOURSE
Concerning the Different
WITS of MEN:

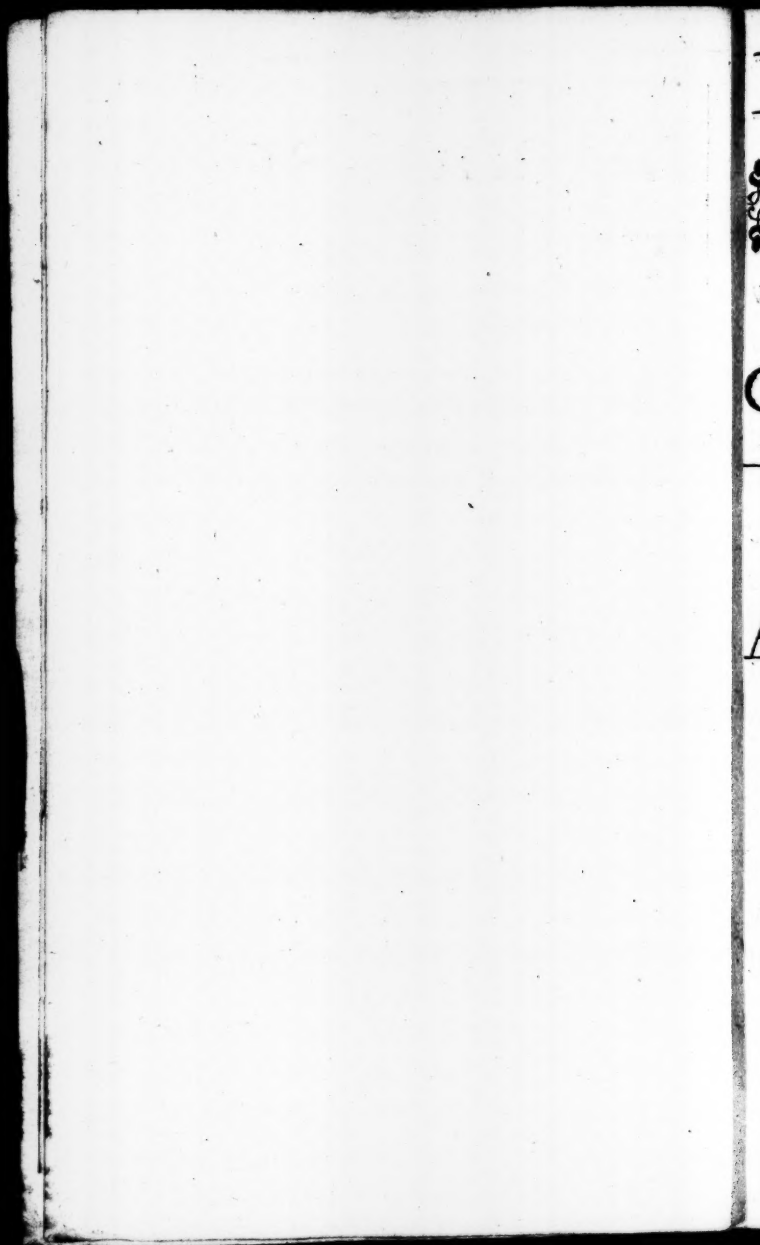
Written
At the Request of a Gentleman,
Eminent in Virtue, Learning,
Fortune.

In the Year 1664.

And now Published with Consent
of the Author.



LONDON,
Printed by R. W. for William Whitwood at
the Sign of the Golden-Lion in Duck-
Lane, near Smithfield, 1669.





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OF THE
DIFFERENT WITS
OF
M E N.

SECT. I.

ARTICLE I.

Noble Sir,

I F I have taken a
whole Month to
answer your last
Letter, it hath been
only because I
could not so much as shew my
willingness to do it in less
B time.

time : the Command You were pleased therein to send me, being of so abstruse and difficult a nature, that to perform it with accurateness in any proportion correspondent to either its own dignity, or Your Curiosity, would require not one, but many Months, yea Years, though my Abilities were much greater than even the Ignorant and Envious believe them to be. You have, therefore, more of reason to blame me for Haste, than for Delay; in that I now render You so negligent an account of my diligence in managing the Province You assigned me : and if this Paper bring rather an end to Your Expectation, than satisfaction to Your Judgement; You are obliged in Equity to look up-

on it as a *Specimen* rather of my *Obedience*, than of my *Learning*. For, had I not preferred the suggestions of my *Duty*, as a friend, to the counsel of my *Reason*, as an *Inquirer* into *Nature*; You may assure Your self, it would have been very long, before I should have been brought thus freely to expose my *Weakness* to You, who are so well able to discern it. But my comfort is, though You are sharp-sighted, You are also Good-natured: not more apt to discover than to conceal mens infirmities and failings. Having then the same excuse both for my *Tardity* and for my *Haste*; and confiding intirely in Your *Candor*: behold, I put into Your hands the following *Discourse*, to which Your *Command* gave

the first and sole *Occasion*, and in which I have plainly and briefly delivered both my thin *Collections*, and present *Thoughts*, concerning the *Different Wits* of Men.

ART. 2.

For, though *Wit*, or *Natural Capacity of Understanding*, seems to be the only thing wherein Nature hath been equally bountiful to all Mankind ; every one thinking he hath enough, and even those who in their Appetites and Desires of other things are insatiable, seldom wishing for more of that excellent Endowment : Yet nothing is more evident than this, that some have more Wit than others, and that

Men

Men are thereby no less distinguishable each from other, than by their several Faces and Tempers.

ART. 3.

To enumerate, then, all these Differences, would be a work almost infinite ; to define wherein they generally consist, extremely hard ; to select and describe the most remarkable of them, highly usefull. For, when Men should by the help of such Descriptions be brought to see the Principal and Ruling Inclinations (for the most part the inseparable Concomitants of their Wits) that advance or depress their Estimation and Fortunes in the World, reduced to a

B 3

few

few Heads or Kinds : it would be no hard matter for them to find out the several Advantages deducible from thence. First, every one might contemplate, as in a Mirrour, some part at least of his *own* Image, and know in what *Classis* to rank himself. Then, by observing what is *beautiful* or *deform* in the picture of another, he might the better judge of what himself either *desires* or *fears* to be. Again, since *Virtues* and *Vices* mutually incroach upon each others confines, and that no *Ingeny* is so propense to *Vices*, but that it retains a capacity of being kept from Exorbitancy, and by the strict rains of Prudence inflected to their neighbouring *Virtues*; and on the other side, none is so

neerly

neerly allied to this or that Vir-
tue, but may by imprudence be
corrupted, so as to swerve toward
some bordering Vice ; it could
not be unprofitable to view the
Copies of such Inclinations, attended
by their good or evil Consequents, *Alius color*
and from thence to collect how *ingenio, alius*
far they might benefit or hurt, if *animo in se*
followed. In fine, by such gene- *non potest.*
ral Characters, we might learn *Sen. Epist.*
how to moderate our Praises of
some Persons, and our causeless
Aversion from others ; than
which nothing is more necessary
in *Conversation*, especially in ele-
ction of a Friend.

But, alas ! Sir, such a Work as
this doth yet remain among the
Desiderata in Philosophy, and so
is likely ever to do for me, who

am so conscious of the many Herculean Difficulties therein to be encountred and overcome ; that I find my self more inclined to wish, than capable to perform it. You ought not, therefore, to wonder, if instead thereof I adventure to present You this rude Essay.

SECT. II.

ART. I.

THat Faculty of the Mind, which is commonly understood by the word *WIT*, being a thing whereof Men have formed to themselves various *Conceptions*, and for which they have accordingly invented various

yous *Names* ; it must needs be difficult to determine what is thereby meant, and what denomination is most agreeable and proper thereunto. Nor is it less difficult to investigate the *Nature* thereof, and wherein it doth chiefly consist: the *Oeconomy* of the *Brain* of Man being one of those *Arcana* of Nature, whose knowledge the wise Creator seems to have reserved to Himself.

As for the several *Names* or Words by which it is most usually expressed ; I am obliged to recount and explain them to you briefly, that so being delivered from *Ambiguity* (one of the greatest impediments to Science) You may soon be able to judge which of them is *Equivocal*, which *Adequate* and proper. The

The Latin word, *Ingenium*, though sometimes used even by the best and most accurate Writers, and who lived in the Golden Age of that Language, to signify the power of *Understanding* proper to Mankind; as may be instanced in that memorable sentence of Sallust, (*in initio Belli Castilinarü*) *Mihi rectius esse videtur, ingenij, quàm virium opibus gloriam querere*: Yet we find it most frequently used to denote a mans natural *Inclination* or *Propension* to some things or actions more than to others, whether virtuous or vicious; as may appear, among a thousand other instances, from that saying of the same judicious *Historian*, in his Character of *Castiline*; *Fuit magnâ vi & animi & corporis,*

corporis, sed ingenio malo, & pravo;
 and from that of Suetonius, relating that Tiberius connived at some youthful debaucheries of Caligula, *Si per has mansuescieri posset ferum ejus ingenium.*

ART. 2.

Sometimes by *Wit* is understood *Aptness to Discipline*, or *Promptitude to learn*: which the ancient *Græcians*, both *Philosophers* and *Orators*, called *Eυραθία*; the *Latines*, *Docilitas*, & *bona indoles*, to which our Language hath no word answerable, but *Towardliness*, now almost obsolete. If you enquire wherein this happy Faculty doth consist, they tell you, that it is not simple, but composed of three others.

The

The First of which is named Ὀξύτης, *Acumen*, & (μεταφορικῶς) *celeritas discendi*, or, as *Xenophon*, ταχύτης τῆς διανοίας, a quick or nimble apprehension of what is taught: though I remember the word Ὀξύτης to be not seldom applyed to *Acerbity* and *Cruelty* of disposition; as by *Arrianus* in that phrase, κατὰ τὴν βασιλέως ὀξύτην.

The Second, Ἀγχινοία (*ab ἀγχι, propè, & νόημι, animadverto, cogito, inspicio*) which is defined to be Δύναμις τῆ ἐξ ὧν ἔμαθε θηρέειν καὶ ἃ μὴ ἔμαθεν, a Faculty whereby a man, from what he hath learned, hunts after what he hath not learned: the same with that the *Romans* termed *Sagacitas*, and our incomparable Mr. *Hobbs* renders *Ranging*. The

The Third, *Μνήμη*, Memoria ;
τήρησις ὧν ἔμαθε τίς, Retention of
what is learned.

ART. 3.

Here, Sir, You have both the true *Notion* and *Parts* of Docility conveniently expressed ; but yet you are to seek, whether Wit and Docility be alwaies one and the same thing. For, Docility, if restrained only to Arts and Sciences, though it necessarily implyes a good capacity of understanding in the Person, by the bounty of Nature, therewith enriched : yet can it not be thence inferred, that all men who want this Docility, want also wit ; because then none could have wit,
but

but *Scholars* alone, and because Experience sufficiently demonstrates that many laudable Wits are naturally averse from the study of Letters, and in that respect perhaps also incapable of proficiency in them. So that what *Anatomists* generally say of the signs of Virginity, namely that the appearance of them is a certain evidence of the Brides Chastity ; but the non-appearance, no proof of her deflowerment before Marriage ; may with equal truth be said of this Docility ; it cannot be without a good Wit, but a good Wit may sometimes be without that. Learning, You know, is but Wit cultivated ; the seeds thereof are Natural, and grow up of themselves, and many times bring forth fruits both

both pleasant and useful, without the help of Art, especially where their Luxuriancy is prevented by virtuous education, and their maturity promoted by ingenious conversation. If wit, then, may subsist without *Learning*, certainly it may subsist without *Docility*, i. e. a facility of learning Arts and Sciences.

Besides, if we divide *Docility* into its three parts newly described, and distribute them among three Men, allowing to one quickness of *Apprehension*, to the second *Sagacity* in hunting after consequences, and strength of *Memory* to the third: this will not be sufficient to direct us to make a judgement, which of the three ought to have the praise of the best

best *Wit* : because therein they may all be Equal. For, we want not the testimony of daily observation, that many excellent Wits have but weak Memories; and as many of admirable Memories are yet dull of Apprehension; and again many, who are good at Ranging after Consequences, though it be necessary that they remember well (because it is from the reminiscence of what they have known, that they infer what they seek) are yet but slow of Conception. Hereupon I am of opinion, that Wit and Docility, though frequently Concomitant, are yet distinct Faculties, and therefore require both Names and Notions distinct.

Many

Many other words there are used also by the Romans to signify Wit; as *perspicacia*, *solertia*, *subtilitas*, *dexteritas*, *felicitas ingenij*, &c. but these being all Metaphorical, are therefore Ambiguous, nor worthy a particular examination.

ART. 4.

Nor is our English word, *Wit*, (which some of our *Glossaries* derive from the Teutonic *Witz*, to understand; and others from the Latine *Videlicet* contracted into *viz*: because instead thereof we say *to witt*) altogether exempt from Ambiguity: as being indifferently used to signify either the Faculty of understanding it self, or the Act or Effect of that Faculty,

culty, in the former sense, when we say, *such a man hath a great Wit*: in the latter, when we give the name of Wit to a *jest*, *pleasant concept*, or *facete expression*, such as the *Latins* call *sales*, *lepores*, *facetiae*; the *Italians*, *Scherzo*, *giuoco*, *burla*; and the *French*, *raillerie* and *gaudisserie*.

SECT. III.

ART. I.

FROM the recital of the Names, we pass to the consideration of the *Nature* of Wit.

The Understanding of a Man (You know, Sir) is commonly measured either by the rectitude

of his *Judgement*, or the celerity of his *Imagination*.

By *Judgement*, we distinguish subtilty in objects neerly resembling each other, and discerning the real dissimilitude betwixt them, prevent delusion by their apparent similitude. This *Act* of the Mind the Grecians term *Διάγνωσις*, the Latins, *Judicium* and *Dignotio*; and we, *Discretion*. The Faculty it self, *Aristotle* (*Ethic.* 6. c. 7.) names *Ευσυνεσία*, the Latins, *subtilitas ingenij*; from them the Italians, *sottigliezza*, and *sottilità*; the French, *subtilité*; and we, *subtilty*, which is no other but a certain perspicacity of the Mind, whereby it is able to compare things one with another, and discern the difference betwixt

C 2 them,

them, notwithstanding they appear very much alike. Herein Old men (*ceteris paribus*) usually excel Young; because by long Experience (which is nothing else but Remembrance of what Antecedents have been followed by what Consequents) they have learned the Marks or signs, by which things are to be compared and distinguished: and Men of nimble Apprehension (*ceteris paribus*) have the advantage of those who are of slow; because they observe more signs of difference in less time.

ART. 2.

By *Imagination*, on the contrary, we conceive some certain similitude in objects really unlike

an

and pleasantly confound them in discourse : Which by its unexpected *Fineness* and allusion, surprising the Hearer, renders him less curious of the truth of what is said. This is very evident in the use of *Simile's*, *Metaphors*, *Allegories* and other *Tropes* and *Figures* of Rhetorick ; which are therefore called the *Ornaments* of speech, serving rather for plausibility, than for demonstration. And, indeed, their power over the Affections of the greatest part of Mankind, whether by the word Affection we understand what the Grecians call *Πάθος* *Passion*, or what they term *ἦθος* *Mores*, *Manners* ; is so great, that the whole Art of Oratory is grounded thereupon, and he is the most Excellent in that Art, who by the

C 3 help

help of those *Φαντασίαι* or Images, of things absent formed in his Imagination, doth represent them in so lively colours, that they appear present. Hereupon doubtless it was, that *Quintilian* (*institut. Orator. lib. 6. cap. 11.*) saith, a good Orator must be *Ευφαντασιώτης* *qui sibi res, Voces, actus, secundum Verum optime fingat.*

Now the Imagination be in common to all Men (yea and to Brute Animals also) yet is it not equal in all Men. Some are naturally endowed *Celeritate imaginandi*, with a quickness of imagination, that is, an easie succession of one thought upon another: others are but slow of imagination, which defect of the Mind is called *Tarditas ingenij*, dulness and

and if great, *stupor*, stupidity or
fottishness.

From *Celerity* of Imagination
there ariseth a twofold difference
of Wit. Some are naturally inclined
to indulge their thoughts the li-
berty of *Ranging*, and love not to
confine them : Others delight in
fixing their mind upon one object,
and narrowly examining it. The
former sort are allowed to have
Laudabilem Phantasmiam ; and have a
Genius disposed to Poësy and In-
vention : unless their Phansie be
immoderately quick and rang-
ing ; for then it passes into *Folly*,
such as theirs, who are not able
to finish the discourse they have
begun, being suddenly taken off
and carryed away by new
thoughts altogether impertinent;

C 4

Which

Which undecent shifting of thoughts is properly named *Extravagancy*. The Latter are said to have *Judicium probabile*; and therefore are fit to study Philosophy, Civil Law, and Controversies.

ART. 3.

For the most part both these Virtues of the Mind are indeed conjoyned in the same Persons; but seldom equally eminent: and the several degrees of pre-dominion of the one over the other, constitute the chief differences of Men, as to Wit or Understanding. Phantasie without moderation of Judgement, seldom attains to commendation: but judgement or Discretion, though

though unassisted by Phantasie, al-
wayes deserves praise.

In Poets, both Phantasie and
Judgement are required ; but
Phantasie ought to have the upper
hand, because all Poems, of what
sort soever, please chiefly by
Novelty.

In Historians, Judgement ought
to have the chair ; because the
Virtue of History consisteth in
Method, Truth, and Election of
things worthy narration : nor is
there need of more Phantasie, than
what may serve to adorn the stile
with elegant language.

In Panegyries, and Invektives,
Phantasie ought to take place ; be-
cause they have for their end not
truth,

truth, but praise or dispraise which are effected by comparisons illustrious, or vile or ridiculous : and Judgement doth only suggest Circumstances, by which the action is rendred laudable or blameable.

In *Hortatives* and *Pleadings* of Causes, according as verity or simulation doth principally conduce to the advantage of the Argument ; so Judgement, or Phansie is to have preheminence.

In *Demonstration*, in *Counsel*, and in all severe investigation of Truth, only Judgement is required ; unless perhaps sometimes there be occasion for some convenient similitude, to illustrate what

what is alledged. But as for Metaphors, they are wholly to be excluded, as equivocal and introductory to fallacy : and therefore to admit them in grave Counsel, or strict Ratiocination, is no less than manifest folly and impertinency. In all serious discourse, if there appear want of Discretion, however pleasant Phansie shall shew it self, yet Wit will be defective : but if Judgement be manifest, though the Phansie be but vulgar, the Wit shall be commended.

ART. 4.

But in all, besides that discretion of times, places and persons, which renders Phansie commendable, and wherein Civil prudence

dence and the good Menage of
affairs doth principally consist
there is required also Constant Pro-
secution of the Scope or End pro-
posed, that is frequent applica-
on of our thoughts to the subject
about which we are conversant.
For, so there will occur to us
similitudes, such as will not only
illustrate, but also adorn our
discourse, and excite pleasure in
the hearers by the rarity of the
invention. Whereas if there be
not a constant regulation of
thoughts to some certain End
the more we are conducted by the
heat of Phantasie, the nearer we
come to *Extravagancy*, which is
degree of *Madness*; such as is ob-
served in those *Rambling Wits*
who (as we said even now) hav-
ing entred into discourse of one
thing

thing, are by every new hint, however remote and impertinent, transported from their subject into so many digressions and Parentheses, that not recovering what at first they intended to speak, they lose themselves, as in a Labyrinth. The Reason of which Errour seems to be grounded upon defect of Experience, which makes them imagine that to be new and remarkable, which to more knowing heads is really stale and trivial; and that to be great and considerable, which to others of more observation is not so. For, whatever is new, great and memorable, if it occur to the Mind of one speaking of another subject, is wont to seduce him from his purpose.

ART.

ART. 5.

When a man, therefore, having proposed to himself some certain End, and in his thoughts running over a multitude of things, as means conducing thereunto, doth quickly perceive which of them is most probable and how it may be brought to effect his design : this man is said to have a good *Wit*, and the *Habit* hereof is called *Φρόνησις* and *Ευελγία* *Prudence*. Which depends upon Experience and Remembrance of many the like Antecedents, with the like Consequents. But herein men differ not one from another so much as in Judgement and Phantasy ; because men of equal age, may

may not be very unequal in Experience, as to the quantity, though one hath more of experience in some things, and another in others; since every one hath his particular affairs, concerns and wayes of managing them: and a Husband-man, though rude and illiterate, is yet wiser in his own business, than a Philosopher in another mans. Whence that rule, *Cuiq; in sua arte credendum.*

ART. 6.

To this Prudence if there be conjoynd the use of Means unjust, or dishonest, such as Fear, or Poverty doth too often suggest: then it degenerates into that sinister Prudence, which is called
Astutia,

Astucia, Craft or *Cunning*; which is for the most part a sign of Partiality or poorness of Spirit. For, a great Mind scorns unjust and dishonest helps to bring him to his aimes. There is also another sort of *Cunning*, called *Versutia*, *Evasion*; which is deferring or putting off for a little time some danger or incommmodity impendent, by running into worse: and the word seems a derivative from *Versura*, which signifies borrowing of one, to pay another.

Having given You, Noble Sir, this short and imperfect account of what I have collected concerning the Nature and diverse Notions of those Intellectual Faculties, which are vulgarly com-

comprehended under the name of *Wit* ; and deduced, according to probability, the principal *Differences* thereof from the various degrees of Eminency of *Judgement* and *Phanſy* : the remaining part of the Task You have been pleased to assign me, is to enquire briefly into the *Causes* of those Differences, as well *Final* as *Efficient* ; and then *describe* each of them singly with as much truth and evidence, as my small observation, and less Learning shall enable me to do.

ART. 7.

But, to prevent mistake, I am obliged first to advertise You (what I had almost forgotten) that by the *Wit* I have hitherto
D spoken

spoken of, I mean that which is *Natural*, or which grows up together with us, accrewing only from Use and Experience, without the help of Method, culture or Doctrine. For, as to that which they call *Ingenium Acquisitum*, acquired by study of Learning and polite Education; I conceive it to be no other but *Reason*, which arising from the right use of speech, produces Arts and Sciences; and seems to be only an Effect or Product of the former cultivated by *industry*.

SECT

SECT. IV.

THUS freed from all Ambiguity of Words and Notions commonly applied to Wit; which otherwise might perhaps have led us out of our right way, or at least darkned the prospect of our Reason; let us proceed in our Disquisition softly and fairly to prevent stumbling: following the conduct of the Method newly proposed. Which brings us in the next place to consider the *Final Cause* of the great Diversity of Wits observed in Men.

ART. 1.

What was the *End*, which the *Omniscient Creator* designed to
D 2 Himself,

Himself, when He was pleased to constitute this so great and admirable variety ; You , Sir, (I know) are too wise, too conscious of the immense disparity betwixt a Finite Nature and an Infinite, to expect I should be able to determine : all His Counsels being to us, poor ignorant things, impervestigable, as His Perfections are incomprehensible. However, since we are not forbidden with due reverence to conjecture ; You (I hope) will not refuse to hear my foolish sentiments concerning this problem : especially while I offer them rather to Your Examination, than to Your belief.

When, therefore, I observe that Men are no less discernible

nable each from other by the various Inclinations, Affections and Capacities of their Minds, than by the dissenting features, lines and airs of their Faces; I am apt to perswade my self, that *God Almighty*, in making so vast dissimilitude, and in that distribution of His several Donatives among Individuals of the same *Species*, intended thereby to accommodate Mankind to a *Civil life*: it being no more possible for a Society of Men, or Commonwealth, to be composed of Members all of the like endowments of Mind; than it is for an Animal to exercise various Functions with many Organs all of the same parts, shape and fabrick; or for Musical Harmony to result from a multitude of Unisons.

D 3

I am

I am not ignorant, that even the best Philosophers, when they contemplate the diversity of Natures Endowments, and the most probable Reason thereof modestly bound their Curiosity with this clause, that *Nature delights her self in Variety*, as well in this as in all other kinds. Nor do they deny what they here say to be thus far true, that Nature, as being the Art of God, can have no other perfection, but what is derived from her Author and Governour, whose Goodness cannot be terminated but in it self; and consequently all Emanations and Effects of that Goodness must redound to the delight of their first Fountain. Yet this (methinks) doth not oblige us to acquiesce in that consideration alone

alone, without all reflection upon our selves; there being perhaps some other Reason or End of such Variety, wherein Mankind may be highly concerned. I conceive, then, that the *Creator* having one Eye directed to the pleasure redounding to Him from the manifestation of His Power and Goodness; aimed with the other at some general benefit and favour to Man, to whom He purposed to be singularly indulgent and gracious in all things: and that fore-seeing how much more securely, commodiously and happily Men might live in *Societies*, than single and dispersed, as wild Beasts; He ordained this great diversity of *Ingenies* among them, as a means to accommodate them to mu-

tual assistance and association. But this I deliver as only probable, not definitive : and leaving it to Your better judgement to be approved or rejected, I pass on to the *Natural Causes* of the diversity under enquiry.

ART. 2.

Wherein I meet with no less obscurity, than in the former. For, though it be sufficiently evident, especially to *Physicians* conversant about diseases of the Head, that the Seat and principal Organ of the *Intellectual Faculties* is the *Brain* ; and that they are more or less perfect in their Operations, according to the diverse temperament, magnitude, figure and schematism of that noblest Organ ;

Organ ; and to the greater or less
Mobility of the *Animal spirits*
(if any such there be) contained
and exercised therein : though
thus much (I say) be suffici-
ently manifest, yet what tempe-
rument, what magnitude, figure
and Schematisme of the Brain
produceth *Acuteness* of Wit, and
what causeth *Dulness*, is hitherto
unknown. Nor have *Anatomists*,
even in this dissecting and most
curious Age, been yet able cer-
tainly to inform themselves, in
what part of the Brain that Cœ-
lestial Guest, the reasonable Soul,
keeps her Court of Judicature ;
what part she makes use of in
Sensation, what in Imagination,
what for Memory, or what for
Ratiocination. *Vesalius* (I re-
member) the Prince of Anato-
mists

mists in the last Age, expressly nor without derision of those who believed and taught the contrary, affirms, that the Fabric of Mans Brain is not in the least different from that of the Brains of Brutes. The Text is remarkable, the great Authority of the Man considered and therefore I will here transcribe it. (*de Corpor. Human. fabric. lib. 7. cap. 1.*)

Qui in Imaginatione, Ratiocinatione, Cogitatione, Memoria, Cerebrum suo fungatur munere ; haudquaquam ex sententia apprehendo : neque quicquam insuper ab Anatomico, Theologorum omnem rationis vim, totam ferè Principis nobis vocatæ Animæ facultatem, Brutis Animabus adimentium occasione, indaga-

dum puto. Quum Cerebri nimirum constructione Simia, Canis, Equus, Felis & Quadrupeda quæ hætenus vidi omnia, & Aves etiam universæ, plurimæq; Piscium genera, omni propemodum ex parte Homini cor respondeant: neq; ullum secanti occurrat discrimen, quod secus de Hominis quàm de illorum Animalium functionibus statuendum esse præscribat.

To this You'l answer perhaps, that such indeed was the judgment of *Vesalius*; but You are not obliged to acquiesce therein, because You have lately not only read a certain Book, *de Proprietatibus Cerebri Humani*, wherein the Author observes many considerable Differences betwixt the Humane Brain, and those of all other

other Animals ; but also with Your own eyes behold those Differences demonstrated by the same Author, in some Dissections for that end made by him at the command of the *Royal Society* : and that therefore You hope, if *Anatomists* proceed in their discoveries, with the same accurate scrutiny, and the like happy success, as of late Years they have done ; some one of them may at length be so fortunate, as to find out the true uses of all the several parts of the Brain of Man, and so solve all the difficulties that now amuse those, who profoundly consider the wonderful *Oeconomy* thereof.

I reply, therefore ; that grant-
ing

ing *Vesalius* to have been much mistaken in that his Opinion concerning the Brain; and that there really are those Differences betwixt Man and all other Animals, which the Book you mention declares: Yet (Sir) what I have here said concerning the abstrusity of the Nature, immediate Instruments, and wayes of operation of the Intellectual Faculties, is nevertheless too true. For, You cannot but remember, that even the Author of that Treatise himself doth in the end of it ingenuously confess, that notwithstanding his frequent observation of those Differences, he was still as ignorant of the principal seat of the soul, and what parts she made use of in her several Functions, as before he

he first entred into the Anatomick Theatre. And were it not a *Parergon*, I could collect, and here recount many observations, recorded by Eminent Physicians, of such, who retained the use of their Senses, Imagination, Memory and Reason, without any the least defect, even to the last minute of life ; and yet in their Heads opened after death, there was found (as in most Fishes) but very little of Brain, and that little altogether confounded and dissolved in Water. For a memorable Example of this astonishing *Phænomenon*, I take liberty to refer You to *lib. 1. cap. 24.* of the Medical observations of *Nich. Y. Tulpius*, a late learned and judicious Physician, and Senator of *Amsterdam* : who relating the various

various Conjectures of some of
his Colleagues thereupon, grave-
ly coneludes with this free con-
fession of his ignorance ; *Quantum est, quod nescimus ! Velut namq̃
in aliis, sic certè credibile est, potissimum nos cæcutire in genuino Cerebri
regimine : cujus opera multo fortassis
sunt di-viniora, quàm quispiam hactenus
suo comprehendit captu.* As for
Your expectation of further discoveries from Anatomy, that
may afford more light to direct
the *Virtuosi* in their researches
into this dark Argument ; I cannot indeed divine what time may
bring forth : but am of Opinion, that there is less reason for
Your *Hope*, than for Your *Wish*
for any such discovery ; the nature of Mans *Mind* being such,
that it cannot understand it self.
Adeò

*Adeò Animo non potest liquere de ca-
teris rebus, ut adhuc ipse se querat
Senec. Natur. Quæst. lib. 7. cap. 24.*

ART. 3.

You are not then to wonder, I acknowledge my self unable to define from what various Constitutions of the Brain the Differences of Wit arise, as from their proxime Causes. All I dare ob-
serve to You, concerning the *Ænigma*, is only this; that for the most part Men of hot and sanguine Constitutions, *cæteris partibus*, are more ingenious and acute; and those of cold, gross and Phlegmatick, are more dull and slow of Imagination. for this You require *Authority*, can alledge that of *Hippocrates* himself

himself, who hath two texts expressly favourable and pertinent to the same : one concerning the *Sanguine* ; the other, the *Phlegmatick* Temperament. The first is this ; Πυρὸς τὸ ὑγρότατον, καὶ ὕδατος τὸ ξηρότατον, κρῆσιν λαβόντα ἐν τῷ σώματι φρονιμώτατα : quod humidissimum est in igne, & siccissimum in aqua, si in corpore temperamentum acceperint, sapientissima sunt. Περὶ Διαιτης lib. 1. sect. 29. The other, this ; Ἐι δὲ τινὶ ἐνδεεστέρω ἢ δύνανται τὸ πῦρ λάβοι τὴν ὕδατος, βραδυτέραν ἀνάγκη ταύτην εἶναι καλεῖσθαι οἱ τοῦτοι ἡλίθιοι : porro si in aliqua Anima defectuosiore vim ignis accipiat quam aqua, eam tardiore esse necesse est ; & appellantur tales Stolidi. Ibi-
dem Sect. 32. If Reason ; it is obvious, that the Blood being the fountain of Natural Heat,

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and

and in truth the only *Calidum innatum*, by which all parts of the body are perpetually warmed, enlivened and invigorated; and out of whose purest and agilest parts the Animal Spirits are supposed to be extracted: by how much more copious and pure the Blood is, by so much more of heat is thence communicated to the Brain and its Appendix of Nerves (thereby made more firm and apt both to receive and retain the Images or impressions of external Objects; and more pervious to the Animal Spirits) and a greater supply of Spirits generated out of it, for the uses of the Animal Faculties therein residing, and thereon depending, and *è contra*. Hence doubtless it was, that *Empedocles* he

held the Blood to be both the seat and cause of *Sapience* : and that Dr. *Harvey*, somewhere in his Book of the *Generation of Animals*, affirms it to be of no small advantage to the Brain, that Students and contemplative Men preserve their mass of Blood pure and uncorrupt.

But I remember that my present task belongs rather to *Morals* than to *Physick*, and therefore superseding all further enquiry concerning the diversity of constitutions from whence the diversity of Wits may arise ; and remitting You to the serious consideration of what that Excellent Man, Mr. *Hobbes* hath delivered (*lib. de Homine, cap. 13.*) concerning the *Mutation of Mens In-*

genies by Passions, Custome, Experience, the goods of Fortune, Opinion of ones self, &c. I pass to the principal *Differences* themselves, and their Descriptions which animated by Your Command, I proposed to my self chiefly to handle in this hasty exercise of my blunt and unequal Pen.

SECT. V.

ART. 1.

TO go about to describe the great variety of *Ingeni* among Men, though of but one and the same Nation were an attempt equally vain with his, who should endeavour to number the Sands ; nor less impossible than for a Painter to pourtre

pourtrei all the ſeveral faces in an Army upon one table. As it is ſufficient, therefore, to a well-drawn Landſkip, to contain the moſt eminent hills, buildings, trees and other objects ſituate in the proſpect of the Eye within that Horizon: ſo may it be ſome ſatisfaction to You, if among a vaſt number of different Wits I ſelect the moſt *Eminent*, ſuch as appear to be the ſprings or Sources of many Virtues, and not fewer Vices; and then repreſent them in Colours ſo ſuitable to their ſeveral Natures, that You may be able to diſcern and diſtinguiſh each from the reſt, notwithstanding the neer affinity and reſemblance, which ſome of them have with others. I call them the Sources of many *Virtues* and *Vices*;

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because

because this may pass for a Maximè, *Ingenia quando assuescendo ita confirmata sunt, ut facile, nec reluctantè ratione, suas edant actiones, dicuntur Mores : qui si boni sunt, Virtutes sin mali, Vitia appellantur.*

ART. 2.

To address then to their Descriptions. That which occurs in the first place is the READY or nimble Wit. Wherewith such as are endowed have a certain Extemporary acuteness of conceit, accompanied with a quick delivery of their thoughts, so that they can at pleasure entertain their Auditors with facetious passages, and fluent discourses even upon very light occasions. They have indeed much of that *Ἀρχιμήδης*

si ve habilitas in promptu excogitandi
quid dicto sit opus, formerly descri-
bed; and are therefore excellent
at suddain *Repartés*: but being
generally impatient of second
thoughts and Deliberation, they
seem fitter for pleasant *Colloquies*
and *Drollery*, than for *Counsel* and
Design. Like Fly-boats, good
only in fair weather and shallow
waters: and then too more for
pleasure, than traffick. If they
be, as for the most part they are,
narrow in the Hold, and destitute
of Ballast sufficient to counter-
poize their large Sails; they
reel with every blast of Argu-
ment, and are often driven upon
the sands of a *Non-plus*: but
where favoured with the breath
of common Applause, they sail
smoothly and proudly, and, like

the City Pageants, discharge whole Volleys of Squibbs and Crackers, and skirmish most furiously.

ART. 3.

Of these You meet with two sorts. Some carry away the bell in Table-talk and familiar conversation, with short, but piquant touches of Phansie, such as playes chiefly upon the defects or misfortunes of others in the company, yet without gall: their teeth are sharp, but not venomous: and they rather nibble, than bite. Others, approaching nearer to the dignity of Eloquence, are provided, whenever they please to imploy their talent, either in publick or private

vate, to speak volubly, and to the purpose; yet not so much from solidity of Judgement; as strength of *Memory*, which instantly supplies them with whatever they have heard or read agreeable to their Theme. The fine descants and poinant remarks of both sorts are commonly admired not only by ignorant Ears, but also by some of Scholastick Erudition; who observing the facility of their vein in breaking sharp jests, and pouring forth a torrent of not undecent expressions, are apt to grow out of love with themselves, and to be offended with their own slowness of Conception, which permits them not to do the like without premeditation and pumping. And they have

have reason. For, what can You imagine more speciously resembling true industry, and gracefull Elocution, than the opportune and pertinent *Hitts* of these facetious Spirits? what more Elegant, than to make acute reflections upon every occurrent; and to give home-touches with gentleness; which are the less resented, because they appear suddain and jocular. As to this *Promptness* and *Jocundity* of Wit, either Nature hath been so liberal as to add comeliness of *Person*, or Fortune so propitious as to conjoyn dignity of *Condition*: especially if it be animated by great and secure *Confidence*: then is their liberty of jesting as if they were authorized in all places, nor ungrateful to those whom

it provokes: yea oftentimes, by its very *Galliardise*, it wins the Palm from solid and exact *Prudence*, if lodged in Men of excellent abilities, but slow Expression. Of the advantages redounding to a ready Wit from that Gracefulness of Person, which the Grecians termed *Τὸ σεμνοπρεπὲς τῷ προσώπῳ*, and the Latins, *dignitas oris*; You have an eminent Example in *Dion* the *Syracusan*, who thereby much ingratiating himself to the people, was so prosperous in his ambition, that he ruined *Dionysius*, and succeeded him in the Sovereignty of *Sicily*: and *Corn. Nepos* puts the same in his Character; where among his natural Endowments he reckons as chief, *ingenium docile & come; magnamq;*
corporis

*corporis dignitatem, quæ non minimum
commendatur.*

ART. 4.

But this so charming swiftness of both Phansie and Tongue is not exempt from its *Failings*, and those shamefull ones too sometimes. For, take them from their familiar and private conversation, into grave and severe Assemblies, whence all extemporary flashes of Wit, all Phantastick allusions, all Personal reflections are excluded; and there engage them in an Encounter with solid *Wisdom*, not in light skirmishes, but a pitcht field of long and serious debate concerning any important question: and then You shall soon discover their weakness,

weakness, and contemn that barrenness of understanding which is incapable of struggling with the difficulties of Apodictical knowledge, and the deduction of truth from a long *series* of Reasons. Again, if those very concise sayings, and lucky *Repartés* (for the Court hath now naturaliz'd that Word) wherein they are so happy, and which at first hearing were entertained with so much of pleasure and admiration; be written down, and brought to a strict examination of their *Pertinency, Coherence and Verity*: how shallow, how frothy, how forced will they be found! how much will they lose of that Applause, which their tickling of the ear, and present flight through the Imagination had gain'd! In the greatest
part

part therefore of such Men You ought to expect no deep and continued River of Wit ; but only a few *Plashes*, and those too not altogether free from mudd and putrefaction.

SECT. VI.

ART. I.

IN the second place comes the *RANGING* Wit, whose Pregnancy is so diffused, that it flies at all things ; and commonly assisted with prolix Eloquence discourseth copiously rather than closely ; without premeditation supplying it self with words and sentences, as out of a treasury inexhaustible. Men of this Ta
lent

lent are usually in high esteem with the People, if of such Professions as give them opportunities to shew their Copiousness in publick Assemblies or Councils: nor ungrateful in private Conversation, at least when once they have learned as well to be silent at some times, as to speak profusely at others. Which they cannot easily do. For, as all Brute Animals know, by natural instinct, in what part their chief power lies, and delight in the frequent use of that part above all the rest of their members: so these Men, highly delighted with their faculty of Eloquence, wherein alone they excell, are hardly brought to observe *Decorum*, and opportunities when to contract or expatiate;

ate, when to speak or hold their peace ; but carryed violently on by an itch of declaiming on every subject, how trivial or impertinent soever, often entangle themselves in Arguments above their understanding, and so satiate, but not satisfy their Hearers. So that even a Wise man may justly wonder, their imprudence considered, how they are able to speak so much and so little at once, so well and to so little purpose. Having at length ended (not finished) their fine *Harangues*, they scarcely refrain from openly applauding themselves : and if their Auditors shew any signs of Complacency and good Humour, they are apt to refer it only to a satisfaction of judgement resulting from the Elegancy

Elegancy of their discourses, though the same ariseth rather from Joy that they are at length delivered from the importunity of them. Notwithstanding this Vanity it must be confessed, these Wits have long wings, and incited by a secret *impetus* of Nature, delight to flye abroad, and range over the whole field of Sciences : but then again such is their speed and præcipitaney, they stay no where long enough to examine, *select* and gather; like Bees in a windy day, they take only a superficial taste of various flowers, and return to their hives unloaded. Whence it comes, that while they are discoursing of one part of Learning, a new hint chance to arise and intrude it self into their Imagination,

F

tion, instantly quitting their former Theme, they as ardently pursue the new one; and so often divert to fresh Arguments, till they have wholly forgotten the question first started; as un-
stanch Hounds, meeting with a new scent, follow it with full cry, and lose the Beast first chased. And this is that *Defect of Mind*, which is commonly called *Levity*: arising perhaps chiefly from an excessive *Mobility* of the Animal spirits in the seat of *Imagination*.

No wonder, then, if these *Rambling* Heads be so far from attaining to sublime and extraordinary Wisdom, that for the most part they come short of even *Vulgar* ones in ordering
the

their affairs according to the rules of *Domestick Prudence*. Some of them becloud themselves with the Vapours of *Philauty*, self-love, and over-valuation of their own Opinions, and hunting after Praise : Others lose their credit by too-visible *Affectation* : Others attempt things above their reach, and sink themselves by aspiring : and Most prove wanting to themselves and Friends in such offices, where constant *sedulity*, and steady adherence to one purpose is required. For, they are naturally light, unconstant even to their own Hopes, variable in their Designs, fixt to nothing but their own Opinions, in which they so absolutely confide, that they look not into the advantages of

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F 2 others

others proposals and counsels. And yet for all this some of them so dazel weaker Eyes with the polish and lustre of their superficial Parts, that they pass for Accomplished Persons, and are at length admitted to reap that harvest of Fame and Wealth which ought to be the reward of solid and profound Abilities especially when they have acquired the Art of understanding as well how to *conceal* their *Defects*, as how to set forth their good Qualities.

ART. 2.

This Art consisteth principally in moderating their fervency of speaking ; in frequent changing of Arguments ; and always choosing

choosing such, in which they may most easily impose upon their Hearers. For instance; among *Military* men, let them discourse of matters of *Religion*, of the rites and customs of the Ancients, of the Origines and Migrations of Nations, and such like Themes, wherein Souldiers generally have but little knowledge, among men bred up in the shades of the *Schools*, and unconversant in *Polities*; let them discourse of the foundations and periods of *Empires*, of the Fates of *Kingdoms*, of the revolutions in *Commonwealths*, of the Virtues and great actions of particular Princes, of *State Maxims*, &c. In a word, *Let them provoke none in his own Way or Art.* For, in familiar conferences, and so-

ciable Colloquies, it is not ungrateful, so it be dextrously done, to divert to things of which the Company is ignorant: both because Errours then escape discovery, and because Novelty begets pleasure, and by how much more we esteem things of which we never heard before, by so much more do we admire him who delivered them. But above all let them take heed of Writing, which to Roving and Superficial Wits is as difficult, as their Gift of speaking fluently is easie, and for the most part proves no less destructive to their Fame than their *extempore* Oratory hath been favourable. For, that which gives due sharpness and grace to the *Stile* of a *Writter*, and recommends it to the present

and

and succeeding Ages, is exquisite and elaborate *Judgement*; which is very rarely conjoyn'd with natural fluency of speech. The *Reason* may be this; that a prompt, but turbulent Mind, when in retirement (which all know to be necessary to a Writer) it comes once to reflect upon it self, and examine its own strength; burdened with multiplicity of things together offering themselves, and confounded with variety of thoughts, soon faints under the weight: and having neither judgement to *select*, nor patience to *digest*, falls at length into Distraction, or Despondency. In fine, the Faculty of writing well is so different from that of talking volubly, and requires so

much more of both Attention and Deliberation ; that most of your *Fine Speakers*, when once they find the wings of their Phansie clipt, and their understanding intangled in strong and knotty Reasonings, are miserably at a loss how to extricate themselves, and despairing of success, return to their former liberty. Yet some of this *Classis*, either blinded with self-conceit, or deluded by adulation of their Admirers, have adventured to publish Books ; and out of vain Ambition to enlarge and eternize their Reputation by their Pen, have utterly ruined what they had acquired by the nimbleness of their Tongue. My advice, therefore, to such shall be this ; that they raise

in the World an Expectation of some considerable Volume from them, and keep that expectation alive as long as they can : but be so wise as never to satisfy it with so much as a single Sheet. But Wits of this temper are commonly too Hot to moderate their Efforts ; too opinionated to take caution from the Counsel of even their truest Friends : and therefore I leave them to please themselves.

SECT. VII.

ART. I.

YOU have beheld the Ready, and the Roving Wits, together with their Advantages and

and Defects ; be pleased now to remove Your eye to the Image of a *Third* sort, which seeming contrary to both, and yet more usefull than either, may therefore not unfitly be called the *SLOW*, but *SURE* Wit. Some Heads there are of a certain close and reserved Constitution, which makes them at first sight to promise as little of the Virtues wherewith they are endowed, as the former appear to be above the Imperfections to which they are subject. Somewhat *Slow* they are indeed of both *Conception* and *Expression* ; yet no whit the less comparated to *solid* *Prudence*. When they are ingaged to speak, their Tongue doth not readily interpret the dictates of their Mind ; so that their Language

guage comes as it were dropping from their lipps, even where they are encouraged by familiar entreaties, or provoked by the smartness of jests, which sudden and nimble Wits have newly darted at them. Costive they are also in their *Invention*; so that when they would deliver somewhat solid and remarkable, they are long in seeking what is fit, and as long in determining in what manner and words to utter it. But, after a little consideration, they penetrate deeply into the substance of things, and marrow of business, and conceive proper and Emphatick words, by which to express their Sentiments. *Barren* they are not, but a little *Heavy* and *Retentive*. Their Gifts lye deep

deep and concealed ; being furnished with Notions, not aëry and umbratil ones, borrowed from the Pedantism of the Schools, but true and usefull : and if they have been manured with good Learning, and the habit of exercising their Pen ; oftentimes they produce many excellent Conceptions worthy to be transmitted to Posterity.

ART. 2.

Though they have no reason to accule Nature of any unkindness to them ; yet they have just cause to complain of the iniquity of *Fortune*, in this respect ; that having an Aspect very like to narrow and dull Capacities, at first sight most Men take

ur- take them to be really such,
ery and strangers look upon them
ed with the eyes of neglect and
ols contempt. Hence it comes,
ey that Excellent Parts remaining
od unknown, often want the fa-
ex-vour and patronage of Great
es Persons, whereby otherwise
m they might be redeemed from
al obscurity, and raised to employ-
ments answerable to their Fa-
culties, and crowned with ho-
nours proportionate to their
Merits : as the most precious
on wares seldom invite buyers, if
n- kept in darksome corners, nor
ve decently exposed, and adorned
ne with splendid titles.

ART. 3.

The best course, therefore,
for

for these to overcome that Eclipse, which prejudice usually brings upon them, is to contend against their own Modesty, and either by frequent converse with noble and discerning spirits, to enlarge the Windows of their Minds, and dispel those clouds of Reservedness, that darken the lustre of their Faculties : or by Writing on some new and useful subject, to lay open their Talent, that so the World may be convinced of their intrinsic value.

SECT

SECT. VIII.

ART. I.

IN the middle betwixt the two
Opposites, too much Heavi-
ness, and too much Lightness,
Nature seemsto have placed the
most happy *Indoles* or AMPLE
Wit : which is seldom out of
Love with it self, yet never too
indulgent to it self, and often ad-
vanceth its possessors to the high-
est honours and dignities, of
which Subjects are capable.
This usually is attended with
no more of *Eloquence* than de-
cency allows, or occasion re-
quires ; and that, if cultivated
by Erudition, or matured by
Time, is always neat and grace-
full

full even in familiar Conversation; neither precipitate, nor slow in delivery: as guided by Judgement, though not sharp on the suddain, yet strong and solid after a little recollection. In fine, this is the Man most fit to harbour all Virtues; as by Nature benignity comparated to great Prudence, as well Publick as Private: and if toucht with a Temperamental Propensity to some certain Vice, yet seldom tainted with any evil *Habit*.

ART. 2.

Betwixt these *Ample Wits* and the *Narrow* ones, Nature her self hath a certain *Criterion* or Character of Distinction, easily discernable: and it is this. The

Former

Former, being duly conscious of their own dignity, do all things with a *Bon Mine* or good Grace; and becoming *Freedom*, far from the vices of Affectation and Constrained Formality : as being actuated by Spirits not bold, but *Generous* and Erect, alwayes addressed to noble Ends, and contemplating somewhat diffusive and above vulgar aims. And this is that Semi-divine Temper of the Mind, which *Aristotle* calls *Euphrosia*, the Latins, *Felicitas ingenii* ; and we, an *Universal Capacity*. On the contrary, *Narrow* and *Groveling* Wits condemn themselves to abject Cogitations and low Counsels, never daring to aspire above the common suggestions of their pusillanimous Humility : yet in little

G matters,

matters, and such as transcend not the Sphere of their Capacity, they often proceed with exact diligence; and sometimes also with good success; there being annexed to them a certain *Astutia*, sinistre or spurious *Wisdom*, called *Cuning* and *Wisdom for ones self*, such as is common also to weak and timorous Animals, which keeps them intent wholly upon their own safety, and (as we have before deduced it) ariseth only from *diffidence of sufficiency in themselves* than which there can be no greater Enemy to noble and generous Undertakings. Besides if they at any time (as sometimes, putt up with prosperity of their Crafty and undermining designs, they will) offer at *ingenuity*

genuity; it is with so much constraint, formality and starch'dness, that they expose themselves to the smiles and contempt of Judicious Men.

ART. 3.

This *Thau* or Mark of difference is well worthy Your observation, because these *Half-witted* or *Cunning* Men for the most part make advantage of even their Inability, building rather upon deceiving others, who confide in them, than upon any soundness of their own proceedings: and because (as the Lord Chancellor Bacon most judiciously observes) *nothing doth*

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more

more harm in a State, than that Cunning men pass for Wise men ; like *Empiricks* in *Physick*, they may indeed have a great Collection of Experiments, but not knowing the right and seasonable use of them, pervert them to base and sinister Ends.

Leaving them therefore as unworthy further consideration, let us return to our *Bon. Esprit*, and for a few minutes entertain our selves with contemplating the excellency thereof.

ART. 4.

There are among the *Literati* who mislead either by too much favour to their own *Disciplines*, or by an immoderate esteem of the advantage

advantages of *Scholastick Sciences* (which were never denied to be very great by any but the Barbarous) allow no Wit to be *Happy* and of *Publick use*, but that which is not only capable of, but also naturally addicted to *Letters*; none to have attained to the just height of *Prudence*, that was not advanced thereto by the *Scale* of various *Learning*. Thus Men eminently fruitful in *Publick Virtues*, and as it were constellated for *Politie* or the great Art of *Governing the Multitude*, they exclude from the *Senate*, and from true *Greatness*, by a *Prejudice* more allyed to *Envy* than to *Discretion*. For,

G 3

ART.

ART. 5.

On the contrary, it is much more reasonable to hold, that none are so fit for affairs of State, as those blest Favourites of Nature, upon whom she hath accumulated her noblest and richest Donatives : Since that Sagacity of Spirit which enableth a Man not only to know the Reasons and Opportunities of Business, but also to sink into the Main of it ; and then to form Counsel both for *Conduct* and *Dispatch* (the two Principal Virtues in a *States-man*) is rather the free Gift of Heaven, than the purchase of Labour and Study. Which seems to be no more than what the great Roman Orator

averr

averrs, upon his own observati-
 on. *Ego multos homines* (saith he)
 in *Orat. pro Archia Poëta*) *excellenti*
animo ac virtute fuisse, & sine
doctrina, naturæ ipsius habitu propè
di vino, per seipfos & moderatos &
graves extitisse fateor: & illud ad-
jungam, sæpius ad laudem, atq; Vir-
tutem naturam sine doctrina, quàm
sine natura valuisse doctrinam:
 Again, Time hath furnished us
 with Examples of some, who
 had acquired high estimation in
 the Schools by extraordinary
 acuteness in sundry kinds of
 Learning, and yet proved very
 weak, when they were trans-
 planted into the more subtile and
 fine region of Princes Courts
 and Councils: their Reason
 then confessing it self too dull-
 sighted to discern the Finesses

of Civil Prudence, to which all other Learning must give place.

You will not, Sir, I presume, be long in determining which is the truer *Wisdom*, his, who can foresee discontents and Motions of a Nation, and provide seasonable and safe Remedies for them; or his, who, after long contemplation, is able to predict Eclipses of the Sun and Moon, and to calculate the journeys and returns of all the Planets; but cannot presage what dangers threaten the Commonwealth, what Changes and Revolutions are impendent over the State.

Besides, those very Men, who thus cry up the usefulness of
Languages

Languages and Sciences, restrain not the title of *Learned* and *Polite* to him alone, who hath with equal felicity run through the whole *Encyclopedie* or Round of Arts and Sciences : but think it sufficient, if a Man acquire excellency in any one of them : for instance, if an *Orator* singularly dextrous in managing Arguments, and happy in all the Exornations of speech, be yet dull and heavy in comprehending the secrets of *Natural Philosophy* ; or if a profound *Philosopher* be yet destitute of Eloquence, or unconversant in *History*, and *Politicks* and other parts of Learning ; they nevertheless deny him not the Honour of an Eminent Wit. That Preheminence therefore, which is due from any one part of Learning, why

why are they so partial, so unjust, as to detract from that Science, which is conversant in the regulation of whole Societies of Men, and which in that very respect ought to be preferred to all other Human Knowledge? Think they, that Wisdom speaks to her Disciples only in *Greek*, or *Latin*, or *Hebrew*; and not rather in a secret *Vivacity* of Spirit, and a piercing Judgement or Reason that understands all Languages? To be born with a pregnant Wit, is no such high indulgence of Nature, if no more be required therein, than a Propension to, and Capacity of Erudition Scholastick. Those of the *Ancients*, whom we acknowledge to have been the *Patriarchs* of Sciences, and great Examples of Wisdom,
never

never consumed much of oyl and sweat in the shades of the *Schools* : and yet certainly they were born under Stars highly propitious. To found Republicks, to make wholesome Laws for conservation of publick Peace, to support their Countrey by wise Counsels, to observe the Constitutions, Rites and Customs of other Nations, and transferr into their own whatever they found worthy imitation ; so far to note and register the motions of Cœlestial Bodies, as to keep a true account of Time, and accommodate their negotiations both at home and abroad to the most convenient seasons of the year, and benefit of the People : *This*, this was chiefly called *Science* in those elder and purer Times.

To

To be a little more particular; while those Primitive Sages laboured to reclaim savage and rude Multitudes, and mollified their iron Minds by mansuetude and other Virtues necessary to common safety and the maintenance of Right in Civil Societies; by little and little there grew up that Knowledge, which is called *Moral Philosophy*. And while, being disjoyned by mutual emulation and contention, they endeavoured to perswade the People to favour and adhere to one or the other side, they made speeches to them to move their Affections accordingly; that gave the first beginning and credit to *Eloquence* or *Oratory*. In a word, the Monuments of History have conveyed

conveyed down to us the Prudence and Artifices of those Ancients, so as to be Precedents to our Modern *Literati* ; at least if they be able to bear the like weight of cares : if not, the best use their weaker Heads can make of such Monuments, will be only to boast of their Reading, by shewing them to others ; as Priests shew Reliques of Saints, but want the power of working Miracles ; or as keepers of antick and magnificent Structures can perhaps name the Founders and Architects, but imitate neither. For, to read History only for Contemplation, is a vain and idle pleasure, that leaves no fruit behind : but to imitate the glorious actions and achievements of such worthy Patriots, that's true

true and noble *Erudition*. This was the use *Cicero* made of his vast readings, as appears by that profession of his (in *Orat. pro Archia Poëta.*) *Quàm multas nobis imagines non solum ad intuendum, Verum etiam ad imitandum, fortissimorum hominum expressas Scriptores & Graeci & Latini reliquerunt? quas Ego mihi semper in administranda Rep. proponens, Animum & mentem meam ipsa cogitatione Virorum excellentium conformabam, &c.*

ART. 6.

Nevertheless it is not to be doubted, but the most *Absolute* Wit is that, which (like the *First Matter* of the *Aristoteleans*) is capable of any *Form*, and can with equal facility employ it self in all kinds

kinds of Studies ; having an Universal Acuteness, and strength as well to grasp the difficult and slippery Mysteries of State, as to unravel the knotty Methods of Arts and Sciences professed in Universities. For, Studies perfect Nature ; and both are perfected by Experience : natural Abilities being like Fruit-trees, that need proyning and culture by learning ; and Studies themselves giving forth directions too much at large, except they be bounded by Experience. All together make the happiest conjunction, and by mutual assistance advance their Owner to the pinnacle of Humane Wisdom and Honour : that sublime Sagaicty of judgement requisite in a States-man, and conformed to the

the *Genius* of the present Age, and comporting with the constitution of Affairs, so governing Learning, as that it can neither degenerate into *Pedantism*, nor rust in vain and solitary *Speculation*: and Learning, on the other side, so supporting and enriching the Judgement, as that it need not rely only upon single Experience and Observation of its own time, but may have recourse also to the Oracles of all former Ages, and furnish it self with Examples out of the treasury of Antiquity.

Yet if any Man (as many such there are) naturally addicted to Publick business, and fit to serve his Prince and Countrey in quality of a Counsellor, be not equally

equally in favour with the *Muses*, nor prosperous in Scholastick Speculations ; I hope, Sir, You will not stick to allow him to be a Person of a more erect Mind, and nobler Parts, than a meer Contemplative Book-man ; who though perhaps skilfull in Languages, and Logician enough to unriddle and impose Sophisms, and to dispute long and formally about *Non-entities*, is yet too narrow of understanding to measure the vastness of *Civil Prudence*, which is founded upon mature observation, and built up of solid Experiences, squar'd by exact Judgement, and adjusted to present Emergencies in State. So that I am apt to believe, that *Favorinus* was in very good earnest, though he seemed to jest,

H when

when he measured the Knowledge of *Adrian* the Emperour by the greatness of his Power. The Story is in short this. *Adrian*, not a little ambitious of the fame of extraordinary Learning, accidentally meeting *Favorinus*, an eminent Philosopher, fell instantly upon him with a whole Volley of Syllogisms, and pressed him with Sophistical Arguments: to which the wary Philosopher made but sparing and modest answers, such as intimidated his being overcome, and left the Emperour to please himself with his imaginary victory. Soon after, to his Friends reprehending him for making so weak defence, he returned this vindication: *I were to blame* (said he) *if I should not grant him to be the*

most learned, who hath daily twenty Legions at his command. Which I understand to be more than a Complement; the Regiment of so many Millions being a piece of greater skill, and sublimer Science, than to manage a disputation with Dialectical subtlety, and argue in Mode and Figure.

Having thus in a short digression, endeavoured to refute the Error of such who hold, that no Wit, however Ample and Happy in its native capacity, can yet attain to solid Prudence, without the improvement of Scholastick Erudition: it follows, that we observe briefly both the *Vice*, to which even the Best tempered Wits sometimes are prone; and the principal *Remedy* thereof.

ART. 7.

As Pusillanimity or Self-diffidence makes of Narrow Wits Cunning men : so *self-confidence*, if immoderate, often checks the growth, and hinders the fertility of even the Best Wits. For, some of greatest hopes, too soon trusting to the native pregnancy of their Mind, and desisting from Lecture, Meditation and all other labour of the Brain, are not only unnecessary, but also burdensome, and expensive of time : thereby clipp their own wings, render themselves unfit for any generous flight, and even after flagg ; so far from aspiring above others, that they come short even of themselves, and suffering

suffering those *igniculi aetherei* or
Cœlestial sparks of Wit, by
which they were in their Youth
actuated, to languish and go out
for want of industry to fan them,
degenerate into a barren dulness,
so much the more difficult to be
overcome, by how much the
longer ere acknowledged.
Whereas *Others*, conscious of
their native imbecillity, endea-
vour with labour and sweat to
acquire what the austerity of
Nature denyed them; and by
continual culture of Study, and
seeds of good Discipline, so en-
rich the field of their Under-
standing, that at length they ex-
ceed in fertility of Science not
only their former selves, but
others also to whom Nature
hath been much more boun-
tiful.

tiful. By which it is manifest, that,

ART. 8.

The proper Remedy for this Obstruction, that not seldom brings an *Atrophy* or defect of nourishment upon the best tempered Wit, can be no other but constant *Study* and *Meditation*, by which the Faculties of the Mind are exercised and kept in vigour. Not that it is requisite Men of this order should over-curiously search into each *punctilio* or nicety of the thing they contemplate for, though that be the way to attain exactness in some *Particulars*; yet it would at the same time greatly retard their progress in the *Main*, and make it long be-
fore

fore they advance so far, as to make a liberal and genuine inspection into the whole of that very Science, which they so ambitiously affect. Besides the same would habituate them to confine their Cogitations within too narrow a compass ; by impaling their Curiosity upon Notions, though perhaps of great subtlety in speculation, yet of little use in the occurrents of life : nor could they easily let loose their thoughts to other things, which though sometimes of an inferiour nature, yet may be more necessary to be lookt into. To these therefore I am bold to prescribe Study as a daily *Exercise*, not as their sole employment.

ART. 9.

Nor do I condemn those *Fine Wits*, that spend most upon the Stock of Nature ; because they have this for excuse, *That all Heads are not equally disposed to patience in Study, and diuturnity of labour.* For, the finer and acuter the Wit is, by so much the more easily indeed doth it penetrate into things difficult, and divide things involved ; but then again it grows the sooner blunt with length of labour and intention. The Reason perhaps is this ; that Nature doth rarely commit such *Fine Wits* to the custody of gross and robust Bodies ; but for the most part chooseth to lodge them in delicate and tender Constitutions, such

Such as produce the purest and
sublimest spirits : which as by
their greater Mobility they con-
duce to quickness of Apprehen-
sion ; so are they for the same
cause more prone to Expence or
Exhaustion, upon continued
intention of the Mind, nor capa-
ble of reparation unless after
due repose and pleasant diver-
sifement. Again, not only the
Labour of these Ethereal Wits,
but even their *Relaxation* and *Lea-*
sure is therefore precious ; be-
cause no sooner are their Brains
at liberty, but they acquire new
Vigour, and their Acuteness
spontaneously ranging abroad,
brings in fresh Hints, and reple-
nishes them with serious reflecti-
ons, and useful cogitations : as
rich ground, when left a while
fallow,

fallow, of its own accord puts forth abundance of Excellent Plants, in nothing inferiour to the best cultivated Gardens. This seems pathetically express'd in that Apothegm of *Cosmus de Medicis*, the Politick Founder of the flourishing Dukedome of *Florence*. When in a morning he had lain long in bed, as wholly resigned up to an incurious repose, one of his Favourites coming into his Bed-chamber, saluted him with this Complement; Sir (said he) where is *Cosmus* the Great, to whose Vigilance, as to a Pilot, we have all entrusted the conduct of our State? are not his eyes open at high noon? I have been abroad some hours since, and dispatched much business. The Duke smartly returns, boast not Your diligence thus, Sir; ver

*very Repose is more profitable, than
all Your pains and industry.*

ART. 10.

Nor is this Delicacy of Constitution, which hinders the Choicest Wits from undergoing the hardship of constant Study and long watchings, so Universal, but that some are exempted from it. But these are, I confess, very rare, and as the noblest Presents Nature can make to Kingdoms and States, seldom produced by her : being of that most happy temper, that they can stoop their lofty Parts to the anxiety of tedious Meditations, and drudgery of vast Readings and Collections. To this they bring themselves chiefly by *Resolution* and
Custom :

Custom: whose Effects are no less admirable in the Faculties of the Mind, than in those of the Body. Hence our incomparable Mr. *Hobbes* (who was pleased not long since to tell me, that he was in the fortieth Year of his age, when he first began to study with due intention of Mind) speaking of the power of Custom upon the various Ingenies of Men, hath this remarkable sentence: *Quæ nova offendunt, eadem sæpius iterata naturam subigunt; & primo quidem ferre se, mox autem amare cogit. Id quod in regimine corporis maximè, deinde etiam in operationibus Animi perspicuum est. de natur. Homin. cap. 13. sect. 3.* When they have thus conquered themselves, then it is they make the truly Brave Men.

When Time,

Time, Perseverance in Study, and Experience have brought them to Maturity ; You may worthily call them Living Libraries, walking Epitomes of all Sciences, and Magazines of Knowledge. For, in them may be found the Piety of *Divines*, the Wisdom of *Historians*, the Wit of *Poets*, the Solidity of the *Mathematicks*, the depth of *Natural Philosophy*, the Gravity and Uprightness of *Moral*, the wariness of *Logick*, the strength and sweetness of *Rhetorick*, the distinguishing subtlety of the *School-men*, the Exactness of *Criticks*, and the right Use of all. And when they are fixt in Publick employments, *abeunt studia in mores*, they become fit to bare a continual load of cares ; not prone to be confounded with

with Multiplicity of affairs, nor discomposed with the divers aspects of Occurrents, nor startled at unexpected and cross Events; but constantly calm, and equally sedulous, and what more can be expected from Humane frailty?

In this rude Draught of the charming Beauties of the *Ample* and *Studios* Wit, more of art might have been shewn, and better Colours used. But, considering that it contains, *tanquam in compendio*, all the several *Virtues* that lye dispersed and single in the precedent sorts; and that You (*Noble Sir,*) are so happy as to need no more lively Image thereof, than what You may daily contemplate (the curtain

of Your great Modesty withdrawn) by reflecting upon Your Own : I thought my self at liberty to run the same over only with light touches, and a hasty Pencil. Which I now remove to a work much less gratefull both to Your Genius and my own, namely the Character of the *Malignant Wit* : which I therefore reserved for the last place, that the Deformity thereof might set off the Beauties of those already described ; as *Satyrs* and *Negro's* painted by *fair Ladies* make them appear more amiable.

SECT.

SECT. IX.

ART. I.

BY the MALIGNANT Wit, then, I understand that which is indeed quick of Apprehension, but void of Humanity: being prone to exercise it self chiefly in re-searching into the Defects, Errors, and even the Infortunes of Others, such especially who by their Virtues have rendred themselves Conspicuous; and to delight in both aggravating and publishing them to their dishonour. Wits of this evil temper may not unfitly be resembled to Chymical Spirits, which are subtle and penetrating, but they also corrode: and the Spirit
by

by which they are actuated, seem to be extracted, not out of the purest parts of their Blood (as other Mens are) but from their Gall; as if they desired to verifie the new opinion of *Sylvius de la Boe*, that that bitter and acrimonious Excrement is the Natural Ferment of the Blood, and necessary to not only the Vital, but also the Animal actions, in all living Creatures, in which it is found. Out of Self-conceit, they affect to be thought highly *Ingenious*; because nothing is more neerly allied to *Reason*, the proper good of man, than *Ingenie*: whence that of the Poët, *Qui velit ingenio cedere rarus erit*. Whereupon *Claud. Donatus*, relating how one *Filistus*, a Favourite to *Augustus*, used to cast reproaches upon
I *Virgil*,

Virgil, and carp at all he said, even in the Emperours presence ; adds that he did it, *non ut verum dignosceret, quod Socrates facere consuevit ; sed ut eruditior videretur.* But conscious of their own Vices, and studious to conceal them ; they endeavour by detraction to make it appear, that others also of greater Estimation in the World, are tainted with the same or greater : as infamous Women generally excuse their personal debaucheries, by incriminating upon their whole Sex, calumniating the most chaste and virtuous, to palliate their own dishonour. To this base end, they rejoyce to expose the secret faults of men any way renown'd : which being no otherwise so easily effected as by the Pen, they add to themselves

themselves mostly to *Writing*; among all *Sects* choosing that of *Criticks*, that so under the innocent liberty of *judging*, they may usurp the most pernicious licence of *Censuring*. In which inhumane practice they are sure to make use of one, or more of these cunning artifices. Having found an opportunity to mention some evil, whether true or only suspected, in the Person, whose Merits they intend to disparage; either they industriously pretermitt what they know, and ought to conjoyn towards the excuse thereof; or they pretend (forsooth) not to believe it, when yet they revive the memory of it for no other end, but that it may be more firmly believed by others. Where they meet with notorious failings,

failings, there they seem to extenuate, and as it were to compensate them with slight Commendations, only to disguise their destraction: as I have heard of a certain Courtier, who desirous to obstruct the preferment of a poor Countrey Vicar, and yet not daring to oppose his Master, King James his charitable inclination thereunto; said to the King, *Your Majesty may do well to give him a better Living, for though he hath not much of Learning, he is a very good Fellow, too hard for all his Parishioners at Cudgels, and hath a singular knack in catching Dotrelles.* Another of their tricks is this; where they cannot blame the *Fact* it self, they suggest sinister *Motives* or inducements to the doing of it, and deprave the *Counsell* and

and intention. To these may be added one more, no less detestable ; where rumour hath dispersed various conjectures concerning one and the same action of some Eminent Man, omitting or suppressing the more benign and favourable, they select the *worse* and more derogatory, and largely comment thereupon ; with design to pervert the belief of their Hearers, or Readers, in *deteriorem partem*. Thus drawing suspicions from the crooked rule of their own insincere Mind and depraved inclinations ; they labour to perswade themselves and others, that there is among Men no such thing as true Virtue, but only a Shadow or artificial representation of it : thereby vainly

I 3 promising

promising to themselves the reputation of singular acuteness of judgement, and more than vulgar Wisdom. If they can Eclipse the glory of Worthy Men, by fomenting obscure and uncertain rumours concerning their Atchievements, or by maliciously ascribing the same, not to prudent Counsels and honourable Motives, but to Ambition, or Avarice, or Hypocrisie, or Simulation; or Captation of popular favour, or any the like sinistre aims: they then imagine they have raised to themselves a Monument of Honour out of the ruins of theirs, whom they thus inhumanly calumniate.

ART. 2.

To this *Classis* may be referred all the ill-natur'd Disciples of *Momus*, *Derisores*, *Scoffers*, such who, like Beetles, seem hatch'd in dung, or Vermine bred out of Ulcers; perpetually feeding upon the frailties and imperfections of Human nature. Nor will it be easie for *Satyrists* and *Comical Poets*, those especially of the more licentious and railing sort, to exempt themselves from the same Tribe. This *Sir*, perhaps You'l think to be a little severe: but it is not my judgement alone; for among the ancient *Comical Wits* of *Greece*, You may find more than one deservedly accused, and clearly convicted of

uncivil obtréctation. In one or two of the most famous I shall instance, for justification of what I here say.

Cratinus, one of the *Triumvirate*, which first reformed Comedy from its primitive rudeness, and began to purge the Stage from obscenity and personal invectives; is nevertheless noted by the Great *Scaliger* (*Poëtices lib. 1. cap. 7.*) to have been not only sharply censorious, but bitterly Malignant also, and grossly inurbane: insomuch that at last it cost him his life. For, having in one of his Comedies, intituled *Βαίπλας* (unduly ascribed to *Eupeolis*, by *Politian*, *Miscellan. cap. 10.*) too palpably inveighed against and personated some of eminent

Quality,

Quality, and exposed them to the derision of their Fellow-citizens, the *Athenians* (described by *Ælian* (2. *Variar. Historiar. cap. 13.*) to have been *naturâ invidiosi*, & *ad detractandum optimis quibusq̃ proclives*) he thereby so far provoked them, that in revenge they bound him hand and foot, and cast him into the Sea, in the manner of his Death alluding to the Title of his Play, which signifies one *drencht* or *dipp'd* in water. An Example well worthy to be remembered by his Sectators in this uncharitable Age.

ART. 3.

To this *Cratinus* I take liberty to conjoyn another of the same Triumvirate, his Equal, the so much

much celebrated *Aristophanes* and this I do, as well because of his most inhuman persecution of the Divine *Socrates*, both in that Fable, which he called *Νεφέλαι*, the *Clouds*, and which he invented only to render that best and wisest of Mortals odious to the base Vulgar; as because he was one of the Conspirators against his life: being thereto suborned partly by private Hate (because *Socrates* frequented and applauded the Tragedies of *Euripides*, but would hardly be brought to honour with his presence any one of *Aristophanes* his Satyrical Comedies) partly by *Anitus* and *Melitus*, who not long after by false accusations robb'd the innocent Philosopher of his life and the world of its richest Treasure

sure

sure. Again, all the rest of *Aristophanes* Comedies are more or less besprinkled with the venom of Detraction and Dica- city. It was not then without just cause, that *Plutarch*, a most grave and judicious Philosopher, in his Comparation of *Aristo- phanes* with *Menander*, among ma- ny other Criminations of the for- mer, gives him this Character : *Aristophanis Sales amari sunt & asperi ; acrem & mordentem, adeoq̃ exulcerantem vim habent.* — *Nu- li enim moderato videtur is homo su- um pœma scripsisse, sed turpia & li- bidinosa intemperantibus, maledica & acerba invidis atq̃ malignis homini- bus, &c.* Nor doth that most Learned Man, *Nicodemus Frischli- nus*, who wrote his Life, toge- ther with a defence of him against the
the

the faults objected by Plutarch vindicate him from inhonesty, Acerbity and Malignity ; otherwise than by transferring it upon the licentiousness of the Times in which he wrote, and use of ancient Comedy : his words are these, *Equidem non inficior, rem ita esse, ut ille [Plutarchus] dicit. Sed vitio temporum illorum potius quam Poëtæ hoc, quicquid reprehensibile est, ascribi debet ; & ita ferebat Comædiæ veteris consuetudo, ut omnia argumenta essent salsa, festiva, mordacia, maledica ; nec quicquam diceretur à quoquam, quod non ad perniciem alicujus accommodaretur.* Which You have the more reason to believe, because in Your travels You have sometimes resided in a certain City, much more populous, under a better Government

and more civilized than ever Athens was, yea more inhabited by such as make profession of Christianity; in which notwithstanding that scandalous Licence of exposing well-deserving and honourable Men upon the publick Stage, and dashing even Virtue it self out of Countenance, by the scurrilous reproaches and mimical actions of Comedians, seems to be revived; so many Ages after it hath been condemned by Wise Princes, polite Nations, and by the best of Modern Comical Poëts themselves, as a thing not only inconsistent with Humanity and Christian Charity, but pernicious to the publick peace of Societies, by raising discontent, animosities, quarrels and factions. But being

being long since returned into your own native Countrey, You are here out of danger of suffering by any such undecent licence, our Theatres being regulated by stricter Laws, and our Poëts for the most part Gentlemen of liberal Education.

In this short reflection upon the *Malervolence* of some Modern Poëts, I have rather stood still a while, than gone out of my way, their Example serving no less to justify my ascribing Wits *immoderately Satyrical* to this Order, whereof I am now treating, than those of the *Grecians* I have nam'd. However, that I may hasten to the end of our walk, especially now you are tired with the unevenness of the way, and my dull company; I proceed. This

This virulent Humour of
disgracing the Merits of Others, seems
 to have poysoned the Pens, not
 only of some Poëts, but many
 also of other sorts of *Writers*, who
 yet had not so specious a pretext
 for the liberty they therein took;
 and who undertook by their
 Works to teach Men good Man-
 ners and Civility. So that I might,
 without much exercise of my
 Memory, call to mind Examples
 thereof among Authors of no ob-
 scure fame in all Arts and Scien-
 ces; not excepting the graver,
 even *Historians*, *Philosophers* and
Divines. But lest, by making a
 Catalogue of such, I should bring
 my self also under the same con-
 demnation; I leave them to Your
 own Collection.

ART.

ART. 4.

Only I think it no offence briefly to observe, that even Tacitus himself, esteemed the Prince of *Latine Historians*, and the Oracle of *Politicians*, hath been accused of Malignity, in not only censuring the Counsels and Affections of all Great Men, whose most memorable Actions, together with their several Successes and Events, he recordeth in his Histories; but also in interpreting the same according to his private Conjectures, and wresting them for the most part to sinistre and ungenerous ends or intentions thereby depriving those *Heroes* of the best part of their Glory and Virtue; and leaving to Posterity

both

both Maxims and Precedents rather of *Cunning* and *Violence*, than of true *Wisdom* and sound *Policy*. Whether this Venerable Author, to whom the World is in other things so highly obliged, hath deserved this accusation, or not; I leave to Your judgement, who are sufficiently conversant in his Writings to direct mine. In the mean time, I am obliged, in my own defence, to produce one of his *Accusers* at least. Permit me, then, to refer You to that famous *Critick*, and excellent *Grammarian*, *Gaspar Scioppius*, who in many parts of his Writings, but more expressly in his *Dissertation de Historici Officio*, delivers a charge against *Tacitus* of this among other faults. You'll object perhaps, that *Scioppius* him-

K

self

self is generally condemned for the same Vice of Malignity : and I think not without desert ; but yet you cannot deny him to have been a man of admirable acuteness in discerning the faults, errors and lapses of other Writers : nor have I any where observed him to want reason for his Animadversions. So that though I am alwayes offended at his bitter *invektives*, yet I confess, I am often pleased with the Sagacity of his *Criticisms*.

ART. 5.

Now if such Men, who have ground enough within the compass of their own great Part whereon to build to themselves perpetual Monuments of Fame

were not altogether free from this malignant Humor ; what may we think of those poorer Spirits, those Sons of Earth, who dream of erecting Obelisks to their own obscure Names, only out of the ruins of others? and like the Souldier Crabb, which *Alandro* and calls Πινόφουλαξ, and *Eremita*, have no Mansion for their credit, but that from whence they have extruded the right owner? These certainly have the Cancer of Envy rooted in their very breast: it being an Aphorism of daily Experience; that the more imperfect men are in themselves, the more prone they are to defame and scoff at others. The Reason of which, because I know You to be a great lover of the Philosophy of Monsieur Des Cartes,

*Lib. de Pas-
sion. part. 3.
art. 179.*

K 2

I shall

I shall give You in his Words
quia cupiunt ceteros omnes in par-
facium gradu videre; since they are
 unable to raise themselves to the
 height of their Superiours in Vir-
 tue and honour, they endeavour
 by calumny and derision, to
 bring them down to the same ig-
 noble level with themselves.

ART. 6.

This disease, therefore, of the
 Mind being almost *Epidemick*; and
 the Cause thereof consisting in a
 certain *Perversity* of disposition
 whereby the Patient is strongly
 inclined to be inwardly vexed
 and troubled at the Virtues or
 Felicities of others, and to do all
 he can to diminish their credit
 and estimation: - the Cure

it, I fear, is above the Art which I profess.

ART. 7.

By this, Sir, You plainly discern the great Difference betwixt Malignity, and Festivity of Wit. For, as to this latter, which the Greeks name *Ευτραπεία*, the French, *Raillerie*, and we *Jesting*; whereby a Man modestly and gently touches upon the Errours, Indecencies, or Infirmities of another, without any suspicion of hate or contempt of his Person, pleasantly representing them as only ridiculous, not odious: I do not think it ought to be condemned as a vice of the Mind, but allowed as a Quality consistent both with Honesty and good

K 3 Manners,

Manners, as denoting the Alacrity of his Disposition, and Tranquillity of his Spirit (both signs of Virtue) and often also the Dexterity of his Wit, in that he is able to give a delightful and new colour to the absurdity at which he moves his company to smile. Nor is it disingenuous to laugh when we hear the Jests of others; nay some jests are so facete and abstracted from Persons, that they would savour of too much dullness or Morosity, not to be affected with their elegancy. But when we our selves break a jest, it is more decent to abstain from Laughter, as well lest what we say seem to occur to our imagination unexpectedly, and by chance rather than choice; lest we be thought to admire the felicity

ty felicity of our own Wit, in finding out that allusion, which had escaped the notice of others present: both which are obnoxious to dispraise; the former, as a mark of *slowness* of Conception; the latter, as an evidence of *Self-love*. To which may be added two other Reasons. First, whoever laughs at his own jest spoils it, by rendering it less apt to surprise the Hearers. Then again he puts all the company into jealousy and examination of themselves. Besides all this (as Mr. *Hobbes* excellently observes, in his Book of *Humane Nature*) it is Vain-glory, and an argument of little worth, to think the infirmity of another sufficient matter for his Triumph.

ART. 8.

But I have too long detained Your curious Eyes upon an object, in which You can take no other delight, but what must redound to You from Your observation of the vast disparity betwixt the Deformities of it, and the charming beauties of Your own Candid and sweet Disposition. And being ashamed, that I have led you all this while in a path so much trodden by others, I wish, the Province You were pleased to assign me, had lain somewhat farther from the road, wherein most Philosophers have travelled before me, that I might have entertained You with remarks less obvious and common, whereas

whereas now I have been rather
Your Remembrancer than Guide.
Having at length waited on You
to the End of it, good Manners
oblige me, without desiring You
to turn about and review the lit-
tle things observed as You passed
along (for that were to disparage
Your excellent Memory, as well
as to abuse Your Patience) to
resign You up to Your own more
usefull speculations, and the pur-
suit of that Generous Emulation,
which incites You to Studies
worthy Your choice, native En-
dowments, the Eminency of
Your Condition, and the Place
to which not Fortune, nor popu-
lar Favour, but Your own great
Merits have raised You in the
grand Council of this Kingdom.

THE END.

THE
MYSTERIE
OF
VINTNERS.

O R
A Brief Discourse concern-
ing the various Sicknesſes of
WINES, and their reſpective
Remedies, at this Day com-
monly uſed.

Delivered to the
ROYAL SOCIETY,
Aſſembled in Greſham-Colledge on
the 26 of November,
Anno Dom. 1662.

LONDON,
Printed for *William Whitwood* at the
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THE
MYSTERIE
OF
VINTNERS.



Vidence (You all know) is the life of Truth, and Method the life of Discourse : the former being requisite to convince the Understanding ; the latter, to facilitate the searches of it. In this short accompt, therefore, of my

my Collections and Observations concerning *Alterations* of WINES, both *Natural* and *Artificial*, which according to Your command I now bring to You. I am obliged to use *Plainness* and *Order*: this, to avoid confusion; that, lest I increase the obscurity of my Subject.

My Argument, then, I divide into *Four* Parts, to which as to *Generals* or *Heads*, all considerables thereunto belonging seem naturally to referr themselves. Of these,

The *First*, is the *Natural Purification* or *Clarification* of Wines, whereby of themselves they pass from the state of *Crudity* and *turbulency*, to that of *Maturity*;
by

by degrees growing clear, fine and potable.

The *Second*, the unseasonable *Workings*, *Frettings* and other *Sicknesses*, to which, from either internal or external Accidents, they are afterward subject.

The *Third*, their state of *Declination* or decay, wherein they degenerate from their goodness and pleasantness, becoming *pall'd*, or turning into *Vinegar*.

The *last*, the several *Artifices* used to them, in each of these States or conditions.

In the *FIRST* of these Heads, viz. the *Natural Clarification* of new Wines, two things occur,
not

not unworthy conſideration; the
Manner how, and the Cause by
which the ſame is effected.

As for the Manner; give me
leave to obſerve, that Wine
while yet in the Muſt, is uſually
put into open veſſels; the abundance
and force of the Spirits
i. e. the more ſubtle and active
parts therein contained, being
then ſo great, as not to endure
imprisonment in cloſe ones, at
which time it appears troubled
thick and ſeculent: all parts of
Elements of it being violently
commoved and agitated, ſo that
the whole maſs of liquor ſeems
to boyl, like water in a Cauldron
over the fire. This tumult being
in ſome degree compoſed
and the Gas Sylveſtre (as Helmont
barbarouſly

barbarously calls it) or wilder Spirit sufficiently evaporated; they then pour the Must into cloie vessels, there to be farther defecated, by continuance of the same motion of Fermentation: reserving the *Froth* or *Flower* of it, and putting the same into small casks, hooped with iron, lest otherwise the force of it might break them. This Flower thus separated, is what they name *STUM*, either by transposition of the letters into the word *Must*, or from the word *Stum*; which in *High-Dutch* signifies *Mute*, because this liquor (forsooth) is hindred from that Maturity, by which it should speak its goodness and wholesomeness. This done, they leave the rest of the Wine to finish its Fermentation;

tion ; during which it is probable, that the spiritual parts impell and diffuse the grosser and feculent up and down, in a confused and tumultuous manner, untill all being disposed into their proper regions, the liquor beomes more pure in substance, more transparent to the eye, more piquant and gustful to the Palate, more agreeable to the Stomach, more nutritive to the Body.

The Impurities thus separated from the Liquor, are, upon Chymical examinations, found to consist of Salt, Sulphur (each of which is impregnate with some Spirits) and much Earth. Which being now dissociated from the purer Spirits, either mutually cohere

cohere, coagulate and affix themselves to the sides of the Vessel, in form of a stony Crust, which is called *Tartar* and *Argol*; or sink to the bottom in a muddy substance, like the Grounds of Ale or Beer, which is called the *Lees* of Wine. And this in short I conceive to be the process of Nature in the *Clarification* of all Wines, by an orderly Fermentation.

As for the Principal *Agent*, or *Efficient Cause* of this operation; I perswade my self, You will easily admit it to be no other but the *Spirit* of the Wine it self. Which, according to the Mobility of its nature, seeking after liberty, restlessly moving every way in the mass of liquor,

L 2 thereby

thereby dissolves that common
tye of mixture, whereby all the
Heterogeneous parts thereof
were combined and blended to-
gether; and having gotten it self
free, at length abandons them to
the tendency of their gravity and
other proprieties. Which they
soon obeying, each kind con-
sorts with their like, and be-
taking themselves to their sever-
al places or regions, leave the
liquor to the possession and go-
vernment of its noblest princi-
ple, the spirit. For, this spirit,
as it is the life of the Wine, so
doubtless it is also the cause of its
Purity and Vigour, in which the
perfection of that life seems to
consist. ¶

From

From the natural Fermentation of Wines we pass to the *Accidental* ; from their state of Soundness, to that of their *Sickness* : which is our SECOND General Head. We have the testimony of daily Experience, that many times even good and generous Wines are invaded by unnatural and sickly commotions, or (to speak in the dialect of *Wine-coopers*) *Workings* ; during which they are turbulent in motion, thick of consistence, unsavory in taste, unwholesome in use ; and after which they undergoe sundry *Alterations* to the worse.

The *Causes* hereof may be either *Internal*, or *External*.

L 3 Among

Among the *Internal*, I should assign the chief place to the excessive quantity of *Tartar*, or of *Lees* ; which containeth much of *Salt* and *Sulphur* (as hath already been hinted) continually send forth into the liquor abundance of quick and active particles, that, like *Stum* or other adventitious Ferment, put it into a fresh tumult or confusion. Which if not in time allayed, the wine either grows *Rank* or *Pricking*, or else turns *Sour* : by reason that the *Sulphur*, being overmuch exalted over the rest of the Elements or ingredients, predominates over the pure Spirits, and infects the whole mass of liquor with Sharpness or *Acidity* : or else it comes to pass, that

that the Spirits being spent and
flown away, in the commoti-
on; and the Salt dissolv'd and
set afloat, obtains the mastery
over the other similar parts, and
introduceth *Rankness* or *Ropiness*.
Yea, though these Commotions
chance to be suppressed before
the Wine is thereby much de-
praved: yet do they alwayes
leave such evil impressions, as
more or less alienate the Wine
from the goodness of its former
state, in colour, consistence and
taste. For hereby all Wines ac-
quire a deeper tincture, *i. e.* a
thicker body or consistence;
Sacks and *White-Wines* changing
from a clear White to a cloudy
Yellow; and *Claret* losing its
bright red for a duskish Orange-
colour, and sometimes for a
L 4 Tawny.

Tawny. In like manner they degenerate also in *Taste*, and affect the palate with foulness, roughness, and raucidity very unpleasant.

Among the *External*; are commonly reckoned the too frequent, or violent motion of Wines, after their settlement in their vessels; immoderate *Heat*, *Thunder* or the report of *Canons*, and the admixture of any exotick body, which will not symbolize or agree, and incorporate with them, especially the *flesh of Vipers*. Which I have frequently observed to induce a very great *Acidity* upon even the sweetest and fullest-bodied *Malago* and *Canary Wines*. Yet, under favour, I should think all these
foreign

foreign Accidents to be rather *Occasions* than *Causes* of the evil Events that follow upon them; because these Events seem to arise immediately and principally from the commotion and diffusion of the *Sulphureous*, or *Saline* impurities formerly separated from the liquor, and kept in due subjection by the genuine and benign Spirits. But this is no place, nor is it my inclination, to insist upon nicety of Terms, which might indeed start matter of subtle speculations, but can afford little or nothing of profit to our present Enquiry. Which brings us in the next place to our,

THIRD prævious Considerable, *viz.* the *Palling* or *Flatting* of wines,

Wines, and their declination toward *Vinegar*, before they have attained to the State of Maturity and perfection. Of this the grand and proxime Cause seems to be their *jejuneſs* and *poverty* of spirits, either native, or adventitious.

Native, when the *Grapes* themselves are of a poor and hungry kind, or gathered unripe, or nipt by early Frosts, or half-starved in their growth, by a dry and unkindly season, &c.

Adventitious, when the liquor, rich perhaps and generous enough at first, comes afterward to be impoverished by loss of Spirits, either by *oppression*, or by *exhaustion*.

The

The Spirits of Wine may be
oppressed, when the quantity of
impurities, or dreggs, with which
they are combined, is so great,
and their crudity, viscosity and
tenacity so contumacious; that
they can neither overcome them,
nor deliver themselves from their
adhesion; but are forced to
yield to the obstinacy of the
matter on which they should
operate, and so to remain un-
active and clogg'd. As may be
exemplified in the course Wines
of *Moravia*; which by reason of
their great austerity and rough-
ness, seldom attain to a due ex-
altation of their Spirits, but still
remain turbulent, thick, and in
the state of Crudity, and there-
fore easily pall, in which respect
they

they are condemned by some *German Physicians*, and more expressly by *Sennertus* (*lib. de Scorbute. cap. 2.*) as infamous for generating the *Scorbute*, and administering matter for the *Stone* and *Gout* : they yielding more of *Tartar* than any other *Wines*.

The *Spirits of Wine* may be *Exhausted* or consumed either suddenly, or by degrees. Suddenly, by *Lightning* ; which doth spoil wine (as I conceive, at least) not by *Congelation* or *Fixation* of its *Spirits* ; for, then such wine might be capable of restoration by such means as are apt to reinforce and volatilize the *Spirits* again, contrary to what hath been found by Experience : but perhaps by *Disgregation* and putting

putting them to flight, so as to leave the liquor dead, pall'd, and never to be revived by any new supply. By Degrees, two wayes; viz. by *unnatural Fermentation*, of whose evil effects something hath already been said: or by Heat from without; of which we have an instance in the making of *Vinegar*. Which commonly is done by setting the vessels of Wine against the hot Sun; which beating upon the mass of liquor, and rarefying the finer parts thereof, gives wings to the fugitive Spirits to flye away, together with the purer and more volatile *Sulphur*; leaving the remainder to the dominion of the *Salt*, which soon debaseth and infecteth it with *Sourness*. This being the common

common manner of turning Wine into Vinegar, and practised (for ought I could ever learn to the contrary) in all Ages, and all Countries; I make a doubt, whether Spirit of wine may be drawn out of Vinegar, notwithstanding it hath been delivered as practicable, even by the grave and learned Sennertus himself, in. lib. de consens. Chymicor. cum Galen. and heartily wish You would be pleased to resolve that my doubt, by some Experiment of Your own.

The times of the Year when wine are observed to be most prone to ferment and fret, and then to grow Qually (as they call it that is turbulent and fowl, at Midsummer and Alhallontide: when

our *Vintners* use to rack them from their gross Lees, especially *Renish*, which commonly grows sick in *June*, if not rack'd; and they choofe to do it in the wane of the Moon, and fair weather, the wind being Northerly. ¶

Having thus succinctly recounted the most remarkable Distempers of Wines, guessed at their respective Causes, and touched upon the times: it is seasonable for me to proceed to their usual Remedies, such at least as I have been able to collect from *Wine-coopers* and *Vintners*; which is the *Fourth* and last part of my Argment.

To begin therefore with some of the *Artifices* used to Wines when

when yet in the *Must*; it is observable, that although to the raising a Fermentation in them, at that time, there be not so much need of any additional Ferment, as there is in the woom of *Ale*, *Beer*, *Hydromel*, *Metheglin*, and other sorts of drinks familiar to us in *England*; because the juice of the Grape is replenished with generous Spirits sufficient of themselves to begin the work: yet it is usual in some Countries to put quick *Lime* either upon the Grapes, when they are pressing, or into the *Must*, to the end that by the force and quickness of its Saline and fiery particles, the liquor may be both accelerated and assisted in working. For the same reason perhaps it is, that

the Spaniards mix with their Wines, while they are yet flowing from the Press, a certain thing they call *Gieffo*, which I guess to be a kind of *Gypsum* or Plaiſtre; whereby the Wines are made more durable, of a paler colour, and more pleasant taſte. Others put into the Cask ſhavings of *Firr*, *Oak* or *Beech*, for the ſame purpoſe; and others Vinegar.

Again, though the firſt Fermentation ſucceeds generally well, ſo that the whole maſs of liquor is thereby delivered from the groſs Lee; yet ſometimes it happens, either through ſcarcity of Spirits at firſt, or through immoderate cold, that ſome part of thoſe impurities remain confuſed and floating therein. Now in

M

this

this case, *Wine-coopers* put into the Wine certain things to hasten and help its *Clarification*; such as being of gross and viscus parts, may adhere to the floating *Lee*, and sinking carry it with them to the bottom; of which sort are *Isinglass* and the *Whites* of *Eggs*: or such as meeting with the grosser and earthly particles of the *Lee*, both dissociate, and sink them by their gravity; of which kind are the powders of *Alabastr*, *calcin'd Flints*, *white Marble*, *Rock Alum*, &c.

The *Clarification* of *Ippocras* usually expedited by putting in to it new *Milk*, which after short space of time separates and sinks of it self, carrying with it the powders of the spices and grosse parts

parts of the Wine; after the manner of things that clarify liquors by way of *Adhesion*.

The *Græcians* at this day have a peculiar way of spurring Nature, and causing her to mend her pace, in fining and ripening their strongest and most generous Wines: and it is by adding to them, when they begin to work, a proportionate quantity of *Sulphur* and *Alum*; not (as I think) to prevent their fuming up to the head and inebriating, according to the conjecture of that great Man, the Lord St. *Albans*, in his *Nat. Hist.* For, notwithstanding this mixture, they cause drunkenness as soon, if not sooner than other Wines, nor are men intoxicated by the vapours of Wine

flying up immediately from the
 stomach into the Brain: but on-
 ly to excite and promote their
Fermentation, and hasten their *Clari-*
fication ensuing thereupon; the
Sulphur perhaps helping to at-
 tenuate and divide those gross and
 viscid parts, wherewith *Greek*
 wines abound; and the *Alum* con-
 ducting to the speedier præcipita-
 tion of them afterward. And it is
 reported by a learned Traveller the
 (*Zimar. in Antr. Magic. Medic. T. 1. of*
lib. 7. pag. 510.) that some Mer- to
 chants put into every Pipe of inn
 their *Greek Wine*, a Gill or there- fro
 abouts of the Chymical Oyl of *Lor*
Sulphur, in order to the longer one
 preservation of it clear and sound. ur.
 Which though I easily believe out
 because the Acid spirit of *Sulphur* top
 is known to resist putrefaction in the
 liquors:

liquors : yet I should decline the use of Wines so preserved, unless in time of *Pestilential* infection ; remembring that old distich ;

*Qui bibit ingrato fœdatum Sulphure
Bacchum,
Præparet ad diri se Phlegetontis
aquam.*

But of all wayes of hastening the Clarification and Ripening of new Wine, none seems to me to be either more easie, or more innoxious, than that borrowed from one of the Ancients by the Lord Chancellor Bacon, and mentioned in his *Sylva Sylvarum. censur. 7. Experim. 679.* which is by putting the wine into vessels well stopp'd, and letting it down into the Sea. Hence I am apt to de-

rive the use of that antique Epithet given to wine thus ripened, *Vinum Thalassites*.

But how shall we reconcile this Experiment to that common practice of both the Ancients and Moderns, of keeping Wine in the Must a whole Year about, only by sinking the Cask, for 30. or 40. dayes, in a well or deep river? That the use hereof is very Ancient, is manifest from that discourse of *Plutarch* (*question. natur.* 27.) about the efficacy of Cold upon Must, whereof he gives this reason; that Cold not suffering the Must to ferment, by suppressing the activity of the Spirit therein contain'd, conserveth the sweetness thereof a long time. Which is not improbable, be-
cau

cause Experience teacheth, that such who make their Vintage in a rainy season, cannot get their Must to ferment well in a Vault, unless they cause great fires to be made neer the Casks; the rain mixed with the Must, together with the ambient cold, impeding the motion of Fermentation, which ariseth chiefly from Heat.

That the same is frequent at *this day* also, may be collected from what Noble Mr. *Boyl* hath been pleased to observe in his incomparable *History of Cold*, on the relation of a *French man*: viz. that the way to keep wine long in the Must (in which state the sweetness makes many to desire it) is to tunn it up immediately from the Press, and before it be-

gins to work, to let down the Vessels, closely and firmly stopped, into a Well or deep River, there to remain for 6. or 8. weeks. During which time, the liquor will be so confirmed in its state of Crudity, as to retain the same, together with its sweetness, for many months after, without any sensible Fermentation.

But (as I said) how can these two so different Effects, the Clarification of new Wine, and the conservation of Wine in the Must, be derived from one and the same Cause, the Cold of the Water : without much difficulty, as I conjecture. For, it seems not unreasonable, that the same Cold, which hinders Must from fermenting, should yet accelerate
and

and promote the Clarification of Wine after fermentation: in the *first*, by giving checque to the spirit before it begins to move and act upon the crude mass of liquor, so that it cannot in a long time after recover strength enough to work; in the *Latter*, by keeping in the pure and genuine spirit, otherwise apt to exhale, and rendring the flying lee more prone to subside, and so making the wine much sooner clear, fine and potable. And thus much concerning the *Helps* of *New* wine. ¶

For the *Præternatural*, or sickly commotions incident to wines after their first Clarification, and tending to their impoverishment or decay; the *general* and principal
Remedy

Remedy is *Racking*, i. e. drawing them from their Lees into freſh veſſels. Which yet being ſometimes inſufficient to preſerve them, *Vintners* find it neceſſary to pour into them a large quantity of new *Milk*, as well to blunt the ſharpneſs of the Sulphureous parts now ſet afloat and exalted, as to precipitate them and other impurities to the bottom, by adheſion. But taught by experience, that by this means, the Genuine Spirits of the Wine alſo are much flatted and impaired (for, the *Lee*, though it makes the liquor turbid, doth yet keep the wine in heart, and conduce to its duration) therefore, leſt ſuch wines ſhould pall and dye upon their hands, as of neceſſity they muſt, they draw them forth for ſale

ng sale as fast as they can vent
sh them.

ve For the same disease they have
to divers other Remedies, particu-
ity larly accommodated to the na-
he ture of the Wine that needs them;
ous to instance in a few,

For *Spanish* Wines disturbed by
a *Flying Lee*; they have this re-
ceipt. Make a *Parell* (give me
leave to use their Phrase) of the
Whites of Eggs, bay Salt, Milk and
conduit Water; beat them well toge-
ther in a convenient Vessel; then
pour them into the Pipe of wine
(having first drawn out a gallon
or two, to make room) and blow
off the froth very clean. Here-
by the tumult will in 2. or 3.
dayes be recomposed, the liquor
refined,

refined, and the Wine drink pleasantly, but will not continue to do so long ; and therefore they counsel to rack it from the Milky bottom, after a weeks settlement, lest otherwise it should drink foul, and change colour. And this,

If Your Sacks or Canary Wines chance to boyl over, draw off 4. or 5. Gallons ; then putting into the Wine 2. Gallons of Milk from which the Cream hath been skimm'd, beat them till they be thoroughly commix'd ; adding a pennyworth of *Roch Allum*, dried in a fire-shovel, and beaten to powder, and as much of *white starch*: after this, take the whites of 8. or 10. Eggs, a handfull of *bay-salt*, and having beaten them together

together in a Tray, put them
also into the Wine, filling up the
Pipe again, and letting the wine
stand 2 or 3 dayes; in which
time, the wine will recover to
be fine and bright to the Eye,
and quick to the taste: but be
sure You draw it off that bot-
tom soon, and spend it as fast as
you can.

For *Claret* in like manner dis-
tempered with a *Flying Lee*, they
have this artifice.

They take two pound of the
powder of Pebble-stones, bak'd
in an Oven, the whites of ten or
twelve Eggs, a handfull of bay-
Salt; and having beaten them
well together in two gallons of
the Wine, they mix them with
that

that in the Cask; and after two or three dayes draw off the wine from that bottom.

The same Parell serves also for *White Wines* upon the Frett, by the turbulency and rising of their Lee.

To cure *Rhenish* of its Fretting (to which it is most prone a little after *Midsummer*, as was before observed) they seldom use any other art, but giving it vent, and covering the open Bung with Tile or Slate; from which they are carefull to wipe off the filth purged from the wine by exhalation: and after the Commotion is by this means composed, and much of the fretting matter carried forth, they observe to let it remain

main quiet for a fortnight or thereabout, and then rack it into a fresh Cask, newly fumed with a Sulphurate Match, call'd in Latine *tela Sulphurata*, in High-Dutch *Einschlag*. ¶

As for the various *Accidents*, that frequently ensue and vitiate Wines after those forementioned Reboylings, notwithstanding their suppression before they were incurable; You may please to remember, I referr'd them all to such as alter and deprave Wines either in Colour, or Consistence, or Taste, or Smell. Now for each of these Maladies our *Vintners* are provided of a Cure. In particular,

To restore *Spanish* and *Austrian* wines

wines grown Yellow or Brownish, they add to them sometimes Milk alone, sometimes Milk and *Isinglass* well dissolved therein, sometimes Milk and *White Starch*: by which they force the exalted *Sulphur* to separate from the liquor, and sink to the bottom; so reducing the wine to its former clearness and whiteness. The same Effect they produce with a composition of *Flower-de-luce* roots, and *Salt-petre*, ana. 4 or 5 ounces; the whites of 8 or 10 Eggs, and a competent quantity of common Salt; mixt and beaten in the wine.

To amend *Claret* decayed in Colour, first they rack it upon a fresh Lee either of *Alicant*, or *Rhe* *Bordeaux* wine; then the

take 3 pound of *Turnsol*, steep it in all night in two or three gallons of the same wine, and having strained the infusion through a bagg, pour the tincture into the Hogghead (sometimes they suffer it first to fine of it self in a Rundlet) and then cover the bung-hole with a tile, and so let it stand for 2 or 3 dayes; in which time the wine usually becomes well-coloured and bright.

Some use only the tincture of *Turnsol*.

Others take half a bushel of full-ripe *Elder-berries*, pick them from their stalks, bruise them, and put the strain'd juice into a hogghead of discoloured *Claret*; and so make it drink brisk, and appear bright. N Others,

Others, if the Claret be otherwise sound, and the Lee good, overdraw 3 or 4 gallons ; then replenish the vessel with as much good *Red Wine*, and rowl him upon his bed, leaving him reversed all night : next morning turn him again so as the bung-hole may be uppermost, which stops, they leave the wine to fine. But in all these cases they observe to set such newly recovered wines abroad, the very next day after they are fined, and to draw them for sale speedily.

To correct wines faulty in Consistence, i. e. such as are lumpy, foul, or Ropy ; they generally make use of the powders of burnt *Alum*, *Lime*, *Chalk*, *Plastre*, *Spanish White*,

White, Calcined Marble, bay Salt, and other the like bodies, which cause a precipitation of the gross and viscid parts of the wine then afloat. For Example,

For the *Attenuation* of *Spanish Wines*, that are foul and lumpish; having first rack'd them into a newly scented Cask, they make a *Parrell* of burn'd *Alum*, bay Salt, and conduit *Water*: then they add thereto a quart of *Bean-Flower*, or powder of *Rice* (and if the wine be also brown and dusky, *Milk*, otherwise not) and beating all these well together with the wine, blow off the froth, and cover the bung with a clean tile-stone. Lastly, they again rack the wine after a few dayes, and put it into a Cask well Scented.

Here perhaps some, not well understanding what is meant by this *Scenting of Casks*, will pardon me if I make a short stand to explain it.

They take of *Brimstone* 4 ounces, of burn'd *Alum* 1 ounce, of *Aqua vita*, 2 ounces; these they put together in an earthen pan, or pipkin; and hold them over a *Chauling dish* of glowing coals; till the *Brimstone* is melted and runs, then they dipp therein a little piece of new *Canvas*, and instantly sprinkle thereon the powders of *Nutmeggs*, *Cloves*, *Coriandre* and *Anise* seeds. This *Canvas* they fire, and let it burn out in the bung-hole, so as the fume may be received into the vessel.

vessel ; And this, as I have been credibly informed, is the best scent for all Wines. Nor is it a Modern invention ; both *Camera-rius* (cap. 8. membr. sect. 23.) and *Lerwinus Lemnius* (*Occult. lib. 2. cap. 48.*) taking notice of the like use among the *Ancients*, of fuming their Casks with Sulphur, *Ut vasa à putredine defenderentur, vinumq; ipsum majorem calorem, aut Spiritus acriores acquireret.*

To prevent the foulness and ropiness of Wines, the old Roman *Vindemiatores* used to mix Sea-water with the Must, *Ut suo calore, ne Vina lentescerent, pendulaq; fierent, conservaret, & dum pondere suo in vase subsideret, facies secum ad fundum deferret.* *Cato de R. R. cap. 104. & Langius 2. Epist. 32.*

To cure the *Ropineß* of *Claret*, the *Vintners* as well *French* as *English* have many *Remedies*, among which I have selected two or three, as most memorable, because most usual.

One is this, *First*, they give the *Wine* a *Parell*, then draw it from the *Lee*, after the clarification by that *Parell*; this done, they infuse 2 pound of *Turnsol* in good *Sack* all night, and the next day putting the strain'd infusion into a hoggshhead of the *Wine*, with a spring funnel, leave it to fine, and after draw it for excellent *Wine*.

Another this, They make a *Lee* of the ashes of *Vine-branches*,
of

or of *Oaken leaves*, and pour it into the wine hot, and after stirring leave it to settle. The quantity, a quart of *Lee*, to a Pipe of Wine.

A *third* is only *Spirit of Wine*, which put into muddy *Claret*, serves to the refining it effectually and speedily : the proportion being a pint of *Spirit* to a hoggs-head. But this is not to be used in sharp and eagre Wines.

When *White* wines grow foul and tawny, they only rack them on a fresh *Lee*, and give them time to fine.

For the Emendation of Wines offending in *Taste*, *Vintners* have few other Correctives, but what

N 4 conduce

conduce to *Clarification*. Nor do they indeed much need variety in the case ; seeing all Unfavouriness of Wines whatever seems to proceed from their impurities set afloat, and the dominion of either their Sulphureous, or Saline parts over the finer and sweeter ; which causes are removed chiefly by *Precipitation*. For, all *Clarification* of liquors may be referred to one of these three causes : (1.) *Separation* of the grosser parts of the liquor from the finer ; (2.) The equal *distribution* of the *Spirits* of the liquor, which alwayes rendreth bodies clear and untroubled ; (3.) The refining of the *Spirit* it self. And the two latter are consequents of the first, which is effected chiefly by *Precipitation*,
the

the instruments whereof are weight and viscosity of the body admixt, the one causing it to cleave to the gross parts of the liquor flying up and down in it, the other sinking them to the bottom. But this being more than Vintners commonly understand, they rest not in Clarification alone; having found out certain *Specifics* as it were, to palliate the several Vices of Wines of all sorts, which make them disgustfull. Of these likewise I shall recite two or three, of greatest use and esteem among them.

To correct *Rankness*, *Eagerness* and *Pricking* of Sacks and other sweet Wines, they take 20 or 30 of the whitest *Lime-stones*, and
slack

slack them in a gallon of the wine; then they add more wine, and stir them together in a Half-tubb, with a Parelling-staff; next they pour this mixture into the Hoggthead, and having again used the Parelling instrument, leave the Wine to settle, and then rack it. This Wine I should guess to be no ill drink for gross bodies and rheumatick Brains; but hurtfull to Good Fellows of hot and dry constitutions, and meagre habits.

Against the *Pricking of French Wines*, they prescribe this easie and cheap composition. Take of the powder of *Flanders Tile* 1 pound, of *Roch Alum* half a pound, mix them and beat them well

well with a convenient quantity of the Wine, then put them into the hoggshead, as the former.

When their *Rhenish* Wines prick, they first rack them into a clean and strongly-scented Cask or Vate; then add to the wine 8 or 10 gallons of clarified *Hony*, with a gallon or two of skim-milk, and beating all together, leave them to settle.

Sometimes it happens, that *Claret* loseth much of its briskness and Picquantness; and in such case they rack it upon a good Lee of *Red Wine*, and put into it a gallon of the juice of *Slows* or *Bullies*, which, after a little fermentation and rest, makes the wine drink brisk and rough.
The

The like hath been sometimes done, as I have been told by a Drawer, with *Virginian Pears*, call'd *Metaguesunaux*. Which seems highly probable, because that Fruit is of colour deeply sanguine, and very austere and rough of taste, as I observed in some that were given me some years since.

To meliorate the taste of *Hungry* and too *Eagre White-Wines*, they draw off 3 or 4 gallons of the Wine, and infusing therein as many pounds of *Malago Raisins*, stoned and bruised in a stone Mortar, till the Wine hath sufficiently imbibed their sweetness and tincture (which it will do in a dayes time) they run it through an *Hippocras* bagg, then

put it into a fresh Cask, well
scented, together with the whole
remainder of the wine in the
hogshead, and so leave it to
fine.

To help Stinking wines, the
general Remedy is Racking them
from their old and corrupt Lee.
Besides which, some give them
a fragrant smell or Flavor, by
hanging in them little bagges of
spices, such as Ginger, Zedoary,
Cloves, Cinuamon, Orras roots, Cu-
bebs, Grains of Paradise, Spiknard,
&c. *Aromaticks*. Others boyle
some of these Spices in a pottle
of good sound wine of the same
sort, and runn up the decoction
hot. Others correct the ill fa-
vour of rank-leed French wine
with only a few Cinnamon canes
hung

hung in them. Others again for the same end use *Elder Flowers*, and topps of *Lavender*. ¶

Having thus run over three parts of the *Vintners Dispensatory*, and transcribed many of their principal *Secrets* for the cure of the *Wine* diseases of wines; we are arrived now at the **FOURTH**, which contains Medicaments proper for their *Chronic distempers*, viz. loss of *Spirits*, and decay of *Strength*.

Concerning these, therefore it is observable, that as when Wines are in *præternatural* *Comotions*, from an excess and predomination of their *Sulphureous* parts, the grand Medicine is to *Rack* them from their

Lee:

Lee : so, on the contrary, when they decline and tend toward *Palling*, by reason of the scarcity of their Spirits and Sulphur ; the most effectual Preservative is to rack them upon other Lees, richer and stronger than their own ; that being from thence supplied with new Spirits, they may acquire somewhat more of vigour and quickness. I say *Preservative* ; because there is, in truth, no *Restoring* of wines after they are perfectly pall'd and dead, for nothing that is past perfection, and hath run its natural race once, can receive much amendment.

But besides reinforcing of impoverished wines by new and more generous Lees, there are sundry *Confections*, by which also,

as by *Cordials*, the languishing spirits of them may be sustained, and to some degree recruited. Of which I here bring two or three particular examples.

When *Sacks* begin to languish (which doth not often happen, especially in this *City*, where are so many *Sack-drinkers*) they refresh them with a *Cordial syrup*, made of most generous *Wine*, of *Sugar* and *Spices*.

For *Rhenish* and *White* wines, a simple decoction of *Raisins* of the *Sun*, and a strong-scented *Cask*, usually serve the turn.

For *Claret* inclining to a Consumption; they prescribe a new and richer *Lee*, and the shavings

of *Fir* wood ; that the Spirits being recruited by the additional Lee, may be kept from exhaling, by the unctuous substance of the *Turpentine*. Which artifice I have often observed, at the time of my being at *Paris*, to be used in the most delicate and thin-bodied Wines of *France* : and seems to me, no improbable cause of that exceeding dulness and pain of the head, which alwayes attends upon Debauches made with such Wines.

Nor is it a Modern invention, but well known to, and frequently put in use by the old *Romans*, in times of their greatest wealth and luxury. For, *Pliny* (*Hist. nat. lib. 14. cap. 2.*) takes
O singular

ſingular notice of the cuſtome of the Italian Vintners, in mixing with their Wines Turpentine of ſeveral ſorts. Some of his words are theſe, *Ratio autem condiendi Muſta, in primo fervore, qui novem diebus cum plurimum peragitur, aſperſu Picis ; ut odor vino contingat, & ſaporis quædam acumina. Vehementius id fieri arbitrantur, crudo flore Refinæ, excitariq; lenitatem, &c.* Yea, the Græcians long afore had their *Vina Picata & Refinata*; as is evident from the commendation of ſuch wines by Plutarch (5. *Sympos. probl. 3.*) and the preſcription of them to women, in ſome caſes, by our great Maſter, Hippocrates (1. *de Morb. Mulier.*); and were ſo much delighted with their *Vinum Piſites*, that they conſecrated the Pitch tree to Bacchus.

You

You have heard the summe of what I have my self observed, and what I have transcribed from the *Manuscripts* of some very skilfull *Vintners*, which I had the good luck to peruse; concerning the *Remedies* of the various *sicknesses*, to which *Wines* are obnoxious.

It remains only, that I entertain Your patience, a minute or two longer, with a taste of the more disingenuous practices of *Vintners*, in the *Transmutation* or *Sophistication* of *Wines*, which they call *Trickings* or *Compassings*.

They transform poor *Rochel* and *Cogniak* White wines into *Rhenish*; *Rhenish* into *Sack*;
O 2 the

the Laggs of Sacks and *Malmfies* into *Muskadels*. They counterfeit *Rassie-wine*, with *Flower-de-Luce* roots ; *Verdea*, with decoctions of *Raisins* ; they sell decayed *Xeres*, vulgarly *Sherry*, for *Lisbon* wine : in all these impostures deluding the palate so neatly, that few are able to discern the fraud ; and keeping these *Arcana Lucrifera* so close, that fewer can come to the knowledge of them. So that we may say, as *Pliny* did, in the close of his chapter touching the Sophistication of wines, in his dayes ; *tot Veneficiis placere cogitur, & miramur noxium esse Vinum ?*

As for their metamorphosis of *White* into *Claret*, by dashing it with *Red* ; nothing is more commonly

commonly either done or known.

For their conversion of *White* into *Rhenish*; they have several artifices to effect it, among which this is most usual.

They take a hogshead of *Rochel*, or *Cogniak*, or *Nants White* wine; rack it into a fresh Cask, strongly scented; then give the white *Porell*: put into it 8 or 10 gallons of clarified Hony, or 40 pounds of coars Sugar, and beating it well, leave it to clarify. To give this mixture the delicate *Flavour*, they sometimes add a Decoction of *Clary* seeds, or *Gallitricum*; of which Druggs there is an incredible quantity used yearly at *Dort*, where now

O 3 is

is the *Staple* of *Rhenish* wines. And this is that Drink, where-with our English Ladies are so much delighted, under the specious name of *Rhenish* in the *Must*.

The manner of making adulterate *Bastard*, is this.

- *Recipe*, Four gallons of *White* wine, three gallons of old *Canary*, five pounds of *Bastard* Syrup, beat them well together; put them into a clean Rundlet, well scented; and give them time to fine.

Sack is made of *Rhenish*, either by strong Decoctions of *Malago* Raisins, or by a Syrupe of *Sack*, Sugar and Spices.

Muskade

Muskadel is sophisticated with the *Laggs* of Sack, or *Malmsey* thus.

They dissolve in a convenient quantity of *Rose-water*, of *Musk* 2 ounces, of *Calamus Aromaticus* powder'd 1 ounce, of *Coriander* seed beaten half an ounce ; and while this infusion is yet warm, they put it into a Rundlet of old Sack, or *Malmsey* ; and this they call, a *Flavour* for *Muskadel*.

Many other wayes there are of *Adulterating* Wines, daily practised even in this our (otherwise well govern'd) City: but in respect they all tend to the above-mentioned *Alterations*, and are less *General* ; therefore I pass them over in silence. ¶

Nor have I at preſent any thing more to add to this *Essay* toward a Hiſtory of Wines, but my humble requeſt to Your *Lordſhip*, and the honour'd *Fellows* of this ROYAL SOCIETY, that You would be pleas'd to pardon the many defects of it, and that if the Enquiries therein made come ſhort of your expectation, You would ſuſpend Your Curioſity untill my Copartner in this Province, the Learned Dr. *Meret*, ſhall have brought in his Obſervations concerning the ſame ſubject. For, I doubt not but the fulneſs of his Papers will ſupply the emptineſs of mine.

THE END.



SOME
OBSERVATIONS

Concerning the
ORDERING of WINES.

By Dr. Merret.



He Mysterie of Wines
consists in the making
and meliorating of
Natural Wines. Me-
lioration is either of sound or
vicious Wines. Sound Wines
are bettered, 1. By preserving.
2. Timely

2. Timely fining. 3. by mending Colour, Smell or Taste.

To preserve Wines, care must be taken, that, after the Pressing, they may ferment well : for without good Fermentation, they become *qually* (i. e.) cloudy, thick and dusky, and will never fine of themselves as other Wines do : and when they are fined by Art, they must be speedily spent, or else they will become *qually* again, and then by no Art recoverable.

The Principal Impediments of the Fermentation of Wines, after pressing the Grapes, are either their Unripeness when gathered, or the mixture of Rain water with them, as in wet Vintages;

Vintages ; or else through the addition of Water to rich Grapes. The Spaniards use *Gieffo* to help the Fermentation of their Canary Wines.

To preserve Spanish Wines, and chiefly Canary, and thereof principally that which is *Razie*, which will not keep so long ; they make a Layer of Grapes and *Gieffo*, whereby it acquires a better durance and taste, and a whiter Colour, most pleasing to the English.

Razie wine, is so called, because it comes from Rhenish-wine slips, sometimes renewed. The Grape of this Wine is fleshy, yielding but a little juice.

French

French and Rhenish wines are chiefly and commonly preserved by the *Match*; thus, used at *Dort* in Holland : Take Brimstone 20 or 30 pounds, rack, into it melted, Spices, as Cloves, Cinnamon, Mace, Ginger and Coriander-seeds; and some to save charges use the reliques of the Hippocras bag; and having mixed these well with the Brimstone they draw through this Mixture, long, square, narrow pieces of Canvas, which pieces thus drawn through the said mixture, they light and put into the Vessel at the Bung-hole, and presently stop it close : Great care is to be had in proportioning the Brimstone to the quantity
and

and quality of the wine ; for too much makes it rough ; this Imoaking keeps the wine long, white, and good, and gives it a pleasant taste.

There's another way for French and Rhenish wines, *viz.* *Firing* it : 'tis done in a stove, or else a good fire made round about the Vessel, which will gape wide, yet the wine runs not out ; 'twill boyle, and afterwards may soon be rack'd.

Secondly , For timely fining of wines. All Wines in the Must are more opacous and cloudy. Good wine soon fines, and the gross Lees settle quickly and also the flying Lee in time. When the grosser Lees
are

are settled, they draw off the Wine, called *Racking*. The usual times for Racking, are Midsommer and Alhallontide.

The practice of the Dutch and English to rid the wine of the flying Lees speedily, and serves most for French and Spanish wine, is thus performed: Take of Isinglass half a pound, stop it in half a pint of the hardest French wine that can be got, so that the wine may fully cover it. Let them then stand 24 hours, then pull and beat the Isinglass to pieces, and add more wine, and 4 times a day squeez' it to a gelly, and as it thickens add more wine. When 'tis fully and perfectly gellyed,

gellyed, Take a Pint or Quart to a Hoghead and so proportionably : then overdraw 3 or 4 Gallons of that wine you intend to fine, which mix well with the said quantity of gelly, then put this mixture to the piece of wine and beat it with a stasse, and fill it top-full. Note that French-wines must be bunged up very close, but not the Spanish ; and that Isinglass raiseth the Lees to the top of strong wines, but in weaker precipitateth it to the bottom.

They mend the Colour of sound Clarets by adding thereto Red-wine, Tent or Alicant, or by an infusion of Turnsole made in 2 or 3 Gallons of wine, and then putting it into the
Vessel,

Vessel, to be then (being well stopt) rowled for a quarter of an hour. This infusion is sometimes twice or thrice repeated according as more Colour is to be added to the wine; some 3 hours infusion of the Turnsole is sufficient, but then it must be rubbed and wringed. What Turnsole is, see the Notes on the Art of Glass.

Claret over-red, is amended with the Addition of White-wines.

White wines coming over sound but brown, thus remedied : Take of Alabaster-powder, over-draw the Hogthead 3 or 4 Gallons, then put this powder into the Bung, and stir and

and beat it with a staff, and fill it top-full. The more the wine is stirred, the finer it will come upon the Lee, that is, the finer it will be.

To colour Sack white ; Take of white Starch 2 pounds, of Milk 2 Gallons, boyle them together 2 hours, when cold beat them well with a handfull of white Salt, and then put them into a clean and sweet Butt, beating them with a staff, and the wine will be pure and white.

One pound of the aforementioned gelly of Isinglass takes away the brownness of French and Spanish wines, mix'd with 2 or 3 gallons of
P wine,

wine, according as 'tis brown and strong, more or less to be used. Then overdraw the peice of wine about 8 gallons, and use the Rod, and then fill the Vessel full, and in a day or two 'twill fine and be white, and mend if qualley.

The first Buds of *Ribes nigra* infused in wines, especially Rhenish, makes it diuretick and more fragrant in Smell and Taste, and so doth Clary. The inconvenience is, that the Wine becomes more heady : a Remedy whereof is Elder-flowers added to the Clary ; which also betters the fragrancy thereof, as 'tis manifest in Elder-vinegar. But these flowers are apt to make the wine Ropy.

To

To help brown Malago's and Spanish wines ; Take powder of Orras-roots and Salt-peter of each 4 ounces, the whites of 8 eggs, whereto add as much Salt as will make a brine, put this mixture into the Wine, and mix them with a Staff.

To meliorate Muddy and Tauny Clarets ; Take of Rain-water 2 pints, the Yelks of 8 Eggs, Salt an handfull, beat them well, let them stand 6 hours before you put them into the Cask, then use the Rod, and in 3 dayes it will come to it self.

To amend the Taste and Smell of Malago. Take of the best Almonds 4 pounds, make therewith, and with sufficient quantity of the wine to be cured, an Emulsion ; then take the whites and yelks of 12 Eggs, beat them together with Salt an handfull, put them into the Pipe, using the Rod.

To amend the smell and taste of French and Rhenish which are foul. Take, to an Auln of the Wine, of honey one pound, of Elder-flowers a handfull, Orras powder an ounce, one Nutmeg, a few Cloves, boyle them in sufficient quantity of the wine to be cured, to the consumption

sumption of half, when 'tis cold, strain and use it with the Rod : some add a little Salt. If the wine be sweet enough, add of spirits of Wine one pound to a hoggshead, and give the Cask a strong scent. Spirit of Wine makes any wine brisk, and fines it without the former mixture.

A lee of the Ashes of Vine-branches, viz. a quart to a Pipe, being beaten into the wine, cures the ropiness of it ; and so infallibly doth a Lee of Oaken Ashes. For Spanish ropy wine, rack it from its Lees into a new scented Cask, then take of Alum one pound, Orras roots powdered half a pound, beat them well into the wine with a staff. Some

P 3

add

add fine and well-dried sand, put warm to the wine. If the wine besides prove brown, add 3 pottles of Milk to a Pipe. *Alias*, the *Spaen* cures ropy wine, used before it begins to fret.

Herrings Roes preserve any Stum wines.

To order Rhenish wines when fretting. Commonly in *June* that Wines begin to ferment and grow sick, then have a special care not to disturb it, either by removing, filling the Vessel, or giving it Vent, only open the Bung, which cover with a slate, and as often as the slate is foul, cleanse it and the bung from their filth, and when the fermentation is past, which you shall

shall know by applying your Ear to the Vessel, then give it rest 10 or 12 dayes that the grosser Lees may settle, then rack it into a fresh scented Cask.

This mixture meliorates vitious wines both in smell and taste; especially French. Take of the best honey one part, of Rain-water two parts and one third of sound old wine of the same kind; boyle them on a gentle fire to a third part, scumming them often with a clean Scummer (to which purpose they have a payle of fair water standing by to rince it in) then put this mixture hot into a Vessel of fit capacity, and let it stand unbunged till cool. Some, to better this, put in a bag of Spices.

P 4

This

This mixture, called by the Dutch *Soet*, will serve also to fine any Wine new or old. 2. 'Twill mend the hard taste of wine (*i.e.*) putting a gallon thereof to a hoghead, and using the Rod, and then let it rest 5 or 6 dayes at the least, but if mild enough, add white mustardseed bruised.

To mend and preserve the Colour of Clarets. Take red Beet-roots *q. s.* scrape them clean and cut them into small pieces, then boyle them in *q. s.* of the same wine, to the consumption of a third part, scum it well, and when cool, decant off what's clear, and use the Rod.

Alias

Alias, Take of the wine and honey of each 2 pounds, Rain-water a pottle. 12. Beet-roots, ripe Mulberries 4 or 5 handfulls, boyle them to half, and when cool decant, &c. *ut supra*.

To preserve Claret rack'd from its Lees. Take to a Tierce 10 Eggs, make a small hole in the top of the shells, then put them into the wine, and all will be consumed.

To prevent souring of French wines. Take Grains of Paradise *q. s.* beat them in a pan, and hang them or put them loose into a vessel. Some use Lavender tops.

To

To help sour French wine.
 Take of the best wheat 4 ounces
 boyled in fair water till it break,
 and when cold put it into a Vat
 in a bag, and use the Rod. *Alias*,
 Take 5 or 6 Cinnamon canes,
 bung them up well,

To help Spanish sour wines.
 First rack the wine into a clean
 Cask, and fill it up with two
 or three Gallons of water, and
 add thereto of burnt Chalk
 4 ounces, and after 3 or 4 dayes
 it must be rackt and filled up
 again with rain water, if the
 first time doth not do it. Some
 use Loam or Plastering. If
 these Ingredients make the
 Wine bitter, correct the fault
 with Nutmegs and Cloves.

To

To help stinking wines.
Take Ginger half an ounce,
Zedoary 2 drachms, powder
and boyle them in a pottle of
good wine, which put scald-
ing hot into the Vat : bung it
up and let it lye ; the species
of *Diambra* and *Diamoscu Dulc*
do the same ; and so Nutmegs
and Cloves which also give a
kind of Raziness.

To help Wine that hath an
ill savour from the Lees.
First, rack it into a clean Cask,
and if Red or Claret, give him
a fresh Lee of the same kind :
Then take of Cloves, Ginger
and Cinnamon 2 ounces, Or-
ras-root 4 ounces ; powder
them grossly, hang them in a
bag,

bag, and taste the wine once in 3 dayes, and when 'tis amended take out the bagg. Some do it thus, Take of Cloves half a pound, Mastick, Ginger, Cubebs, of each 2 ounces, *Spica nardi* 3 drachms, Orras root half a pound, make thereof a fine powder, which put loose into the Vat, and use the Rod, then make a good fire before it.

Firing of Wines in *Germany* is thus performed: they have in some Vaults 3 or 4 Stoves, which they heat very hot; others make fires almost before every Vat; by this means the Must fermenteth with that Vehemency, that the wine appears between the staves.

staves ; when this Ebullition, fermentation and working ceaseth, let the Wine stand some dayes, and then rack it. This firing is only used in cold years, when the wine falls out green.

Stum is nothing else but pure wine kept from fretting by often racking and matching it in clean Vessels and strongly scented (*i. e.*) new matched, by means whereof it becomes as clear or clearer than any other Wine, preserving it self from both its Lees by precipitation of them : But if through neglect it once fret, it becomes good Wine. The Bung of the Vessel must be continually stopt, and the Vessels

Vessels strong lest they break.
 A little Stum put to Wine decayed, makes it ferment afresh, and gives life and sweetness thereto, but offends the head and stomach, torments the guts, and is apt to cause loosnesses, and some say Barrenness in Women.

To Fine Wine presently.
 Fill a Cask with shavings or chips of Beech or Oak (which are best) this is to be done with much art, or else it seldom hits right, but lasteth long : put these chips into a Cask which is called by the Dutch *een Spaen* (*i.e.*) a Chip, into which they pour in as much Wine as the Cask will hold, and in 24 hours the
 wine

wine will be fine. Or a quart of Vinegar in three dayes will fine a hogshead of Wine.

To set old Wine a fretting being deadish and dull in taste. Take of Stum 2 Gallons, to a hogshead, put it hot upon the wine, then set a pan of fire before the hogshead, which will then ferment till all the sweetness of the Stum is communicated to the wine, which thereby becomes brisk and pleasant. Some use this Stumming at any time, some in *August* only, when the wine hath a Disposition to fret of it self, more or less Stum to be added, as the wine requires.

The

The best time to rack wine is the decrease of the Moon, and when the wine is free from fretting; the wind being at North-east or North-west, and not at South, the Sky serene, free from Thunder and Lightning.

Another Match for French Clarets and Spanish wines. Take Orras-roots, Mastick and Brimstone, of each 4 ounces, Cloves 2 ounces; ordering it *ut supra* in Matching wines. This will serve for all wines, adding if you please Nutmegs, Ginger, Cinnamon and other Spices. Double the quantity of Orras root is to be used for Spanish wines.

To

○ To help Malago's which will not fine. Take of crude Tartar powdered, sifted and dried, 2 pounds, mix it with the whites of 6 Eggs: dry, powder and sift them again, then overdraw the Pipe as much as will serve to mix with this powder, and fill the Pipe therewith, beating it with a Staff as before, and this wine will be Fine in ten dayes.

Another speedy way to fine French wines. Hang a piece of scent in the Cask, and when 'tis burnt out, put in a pint of the best Spirit of Wine, and stir it about. Some add, a little salt well dried. This fines the wine in 24 hours.

Q

To

To keep Must a Year. Take Must, put it into a Cask pitcht within and without, half full, stop the bung close with mortar. Others sew the Cask in Skins, and sink it for 30 dayes into a Well or River. Or else a Garland of *Polium Montanum* hung in the Vessel. Or rub the inside of the Vessel with Cheese; all these preserve Rhenish Must, *As the Scholiast on Dodonaus in Dutch.*

Alum put into a hogs-bladder, keeps wine from turning flat, faint or brown and beaten with the whites of Eggs removes its ropiness.

Flat

Flat Wines recovered with spirit of Wine, Raisins and Sugar or Melosses; and Sacks, by drawing them on fresh Lees.

Our Wine-Coopers of latter times use vast quantities of Sugar and Melosses to all sorts of Wines, to make them drink brisk and sparkling, and to give them Spirits, as also to mend their bad tastes, all which Raisins and Cute and Stum perform.

Q²

Countrey

Countrey Vintners feed their fretting Wines with raw Beef ; and here, their Canaries with Malago, which is added more or less to all Canaries.

The Composition of Wines is manifold, the Vintners usually drawing out of 2 or 3 Casks, for one Pint, to accommodate it to the Palate of those that drink it. Most of the Canary is made with Malago and Zerez Sack.

I shall conclude with two common compounded Wines, *Muscaden* and *Hippocrass* : the former usually made with 30 Gallons of Cute (which is
Wine

Wine boyled to the consumption of half) to a Butt of Wine. Or the Lees and dropings boyl'd and clarified; its Flavour is made of Coriander seeds prepared and shavings of Cyprus wood. Some instead of Cute, make it of Sugar, Melosses and Honey, or mix them with the Cute. This following is an Hypocrass of my own making, and the best I have tasted.

Take of Cardamoms, Carpobalsamus of each half an ounce, Coriander seeds prepared, Nutmegs, Ginger, of each 2 ounces, Cloves 2 drachms; bruise and infuse them 48 hours in Zerez and White wine,
of

of each a Gallon, often stirring
 them; then add thereto of Milk
 3 pints, strain through an
 Hippocras bag, and sweeten
 it with a pound of Sugar-
 candy.

THE END.

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